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## THE TECHNICAL HIGH SCHOOL OF CLEVELAND

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Cleveland is building a large technical high school. In some respects this school is not planned upon the lines of any other high school in the country. It is not a manual-training school nor is it a trade school, although it is allied to each. It is a special school devoted to a special purpose. Most high schools of like character give prominence to the usual high-school courses with manual training tacked on. This school emphasizes the technical work and the time of the student is about equally divided between the academic and the technical. It does not offer the usual college-entrance courses, however it prepares for technical colleges. The academic studies are selected with reference to the demands of the shop (and citizenship) and of their bearing upon the intelligent control on the student's part of the technical problems involved. The school has a four-year course and is open both to boys and girls who have completed the eighth grade of the elementary school.

The building is English-Gothic in design and is executed in dark reddish-brown shale brick with brown terra cotta trimming, resting upon a heavy cut stone water table. Four floors are available for shops, laboratories, classrooms, gymnasium, auditorium, library, administration offices, clubrooms for school organizations, restrooms for women teachers, a similar room for men teachers, and a commodious lunch-room.

In the department for boys, provision is made for mechanical and architectural drawing, wood turning and cabinet making, pattern making and foundry practice, blacksmithing and tool forging, and machine-shop practice.

In the department for girls the work may be classified under two heads: (1) art instruction—including the following: pictorial and decorative composition, perspective, still life, landscape, model and figure drawing (using pencil, brush, ink, and charcoal); applied design, cardboard construction, overglaze and underglaze pottery, leather work (stencil, colored, and repoussé), lettering and illuminating, wood-block printing, book-binding, and art-metal work; (2) household arts—including the following: hand and machine sewing; dress, garment, and costume making; fall, winter, and spring millinery; weaving, art needle-work; plain, fancy, and invalid cookery; table service, marketing, laundry practice; first aid to the injured; hygiene, sanitation, and personal physiology; house planning and decoration; home management and household accounts.

College-entrance requirements in no way enter into a determination of the outlines of this school's courses. However, the preparation needed for admission to the colleges has recently undergone revision and the industrial instruction afforded by this school has in consequence received recognition as college-entrance requirement for technical colleges. Of the sixteen required credits for college entrance, six may be given for work in the mechanic arts, the other ten in academic studies, or four may be allowed for household arts, the remaining twelve in academic work. In the technical school the atmosphere must be one of manufacture and industry and upon these themes the academic studies must bear with particular force.

In the past, high schools have not taught many subjects with a definite view to their ultimate utility but they have sought merely general culture. In a school which trains for a vocation less attention can be paid to general education; subject-matter of a more specific nature must occupy the time and efforts of the students. Arithmetic, also algebra, of a very definite character dealing largely with shop problems is essential; English, treat-

ing of industrial and labor problems, of manufacturing processes and distribution of the product, together with the study of the great industrial authors such as Carlyle, Ruskin, and William Morris, can well supplant in part the more purely literary authors. So also with German which offers a fine field of technical reading; history can be taught along lines of industrial development; science can be applied science of the most intensive sort; and so on throughout the entire list of studies comprising the course. This means a radical departure from the usual high-school practice and courses will not parallel those in academic high schools.

During the last two years of the course pupils will be allowed to specialize along lines to which they are particularly adapted in order that upon graduation they may be better fitted for their life-work. A vocation must be chosen by the great majority of young men and young women, since only a small proportion find it possible to enter a profession or to enter upon a business career. This is forced upon most young people early in life, and if proper choice can then be made it is a distinct advantage to them.

Since the principles underlying all the arts are identical, during the first two years of the course a more or less definitely prescribed outline of instruction must be laid down. If at the end of this time peculiar adaptability in any particular direction becomes evident to student, parent, or teacher, specialization along this line will be possible. To illustrate more clearly: take the case of a young man who finds that his tastes and talents run along lines of machinery construction; during his third and fourth years he may devote twenty hours a week to machine-shop practice; after completing the first two preliminary years in wood and iron working he may then devote a major part of his time to the particular branch along which his abilities lie and to which he may wish to devote his life-work.

The department for girls will have domestic science and domestic and industrial art for its basis, and around these studies the rest of their work will be grouped. Homemaking courses are of greatest value in the training of girls and it is the

aim of this department to fit young women for the intelligent direction of a household. The course in cooking will be very practical and comprehensive, covering preparation and analysis of foods, the study of food values, and the preparation and serving of complete meals. This will be supplemented by courses in home planning and house decoration, taking up the study and arrangement of rooms, wall, and floor coverings, study of furniture and pictures, draperies, etc. This will be organized with particular reference to economy and good taste. Segregated classes for the study of physiology and personal hygiene will give students an opportunity to acquire a knowledge of those things which are so essential to their future health and happiness. This instruction will be supplemented by a complete course in home nursing, including first aid to the injured, the care of invalids and particularly of children. Instruction in high schools has never been specific along these lines but has been of a purely general nature. These courses are to be very practical to the end that when a girl has forced upon her the care of the home and the family she will be thoroughly prepared for functions of this kind. The keeping of household accounts, economic home management, marketing, etc., will receive due consideration.

Art holds an important place in this school as it must in any school devoted to the fitting of young people for active work in the world. The products of industry must unite beauty with use and productive skill must be liberated by creative fervor. Courses will be offered in the fine arts and in constructive and applied design. The work in pottery will have an equipment of potter's wheels, lathes for turning models, a slip house and glaze room set, kilns, etc. There will be suitable equipment for work in leather, textiles, metal, bookbinding, printing, and illuminating.

The course in domestic art will be thoroughly practical and will include plain sewing by hand and machine, garment and costume making. Textiles will find treatment, and practical millinery. In all this work regard will be had for good taste, simplicity, and economy.

During the last two years of the course, girls will be offered opportunities for specialization similar to those provided for boys. In most cases the nature of the studies and the method of teaching demand a separation of boys from girls. There will, therefore, be organized within this building a boys' school and a girls' school.

By eliminating the long summer vacation, a saving of an entire year in the high-school course will be accomplished. This is most desirable from the standpoint of the student of limited means who wishes to secure a maximum of education in a minimum of time. It is therefore proposed to offer a three-year course as well as a four-year course. In any event the work covered will be identical. The school year will be divided into four twelve-week periods with an intermission of one week between quarters. Pupils who do not wish to take advantage of this shortened course or whose physical condition does not allow the close application of continuous study will still have the opportunity of devoting four years to their high-school course.

Following is the program of work:

Morning Session	8:30 A.M. to 11:45 A.M.
Afternoon Session	12:45 P.M. to 4:00 P.M.
40 forty five minute periods per week	

#### SCHEDULE FOR BOYS

##### FIRST YEAR

ACADEMIC	15 PERIODS PER WEEK	TECHNICAL	14 PERIODS PER WEEK
English	5 periods	Freehand and	6 periods
Arithmetic and Algebra	5 periods	Mechanical Drawing	
Industrial Geography	5 periods	Turning and Cabinet Making	8 periods

Physical training 2 periods

Study 9 periods

##### SECOND YEAR

ACADEMIC	15 PERIODS PER WEEK	TECHNICAL	14 PERIODS PER WEEK
English	5 periods	Mechanical Drawing	6 periods
Plane Geometry	5 periods	Pattern Making and	
Elementary Chemistry	5 periods	Foundry Practice ½ year. Forging ¾ year	8 periods

Physical training 2 periods

Study 9 periods

## THIRD YEAR

ACADEMIC	15 PERIODS	TECHNICAL	16 PERIODS
English	5 periods	Mechanical Drawing	6 periods
Industrial History or German	5 periods	Machine Shop $\frac{1}{2}$ year.	
Physics	5 periods	Elective—any shop $\frac{2}{3}$ year	
Study 9 periods			10 periods

Study 9 periods

## FOURTH YEAR

ACADEMIC	10 PERIODS	TECHNICAL	16 PERIODS
Advanced Mathematics or Science	5 periods	Elective Drawing or Shop	
American History and Civics	5 periods		16 periods
Elective (academic or technical) 5 periods			
Study 9 periods			

In the fourth year 21 periods a week may be devoted to any line of technical training

## SCHEDULE FOR GIRLS

## FIRST YEAR

ACADEMIC	15 PERIODS PER WEEK	TECHNICAL	14 PERIODS PER WEEK
English	5 periods	Cooking	4 periods
Arithmetic and Algebra	5 periods	Machine Sewing	4 periods
Botany and Physiology	5 periods	Applied Art	6 periods
Physical training 2 periods			
Study 9 periods			

## SECOND YEAR

ACADEMIC	15 PERIODS	TECHNICAL	14 PERIODS
English	5 periods	Cooking	4 periods
Constr. Geometry	5 periods	Dressmaking	4 periods
Chemistry (Applied)	5 periods	Applied Art	6 periods
Physical training 2 periods			
Study 9 periods			

## THIRD YEAR

ACADEMIC	15 PERIODS	TECHNICAL	14 PERIODS
English	5 periods	Laundry $\frac{1}{2}$ year.	
Industrial and Art	5 periods	Hygiene and Invalid	
History (European)	5 periods	Cookery $\frac{2}{3}$ year	
Physics or German	5 periods	Millinery	
Applied Art			
Physical training 2 periods			
Study 9 periods			

## FOURTH YEAR

ACADEMIC	10 PERIODS	TECHNICAL	14 PERIODS
Industrial and Art		Domestic Science	4 periods
History (American)		Dressmaking	4 periods
and Civics		Applied Art	6 periods
Advanced Science			
or German	5 periods		
		Elective (academic or technical) 5 periods	
		Physical training 2 periods	
		Study 9 periods	

All girls are required to take hygiene. The 14 periods assigned to technical training may be subdivided as follows:

Cooking or Dressmaking and Millinery.....	4 periods
Applied Art .....	10 periods

Also in the third year 14 periods a week and in the fourth year 19 periods may be devoted to any line of technical training.

One of the most important missions which this school will fill is the betterment of people already engaged in a given vocation. The abolishment of the apprenticeship system in the subdivision of manufacturing processes has practically made it impossible for mechanics to secure any general training which enables them to better their condition. There is a distinct need among semi-skilled working classes of an opportunity for industrial education and this school will offer trade courses during the evening to men and women already engaged in a given trade. The night classes will be divided into two sections, each reporting three nights a week from 7:00 until 9:30. One section will meet Monday, Wednesday, and Friday evenings—the other Tuesday, Thursday, and Saturday evenings. In this way the night trade school will accommodate thirteen hundred men and seven hundred women.

An evening course of two years will warrant the issuing of a certificate and by requiring a high standard of work such certificate should have significance and value. It places in the hands of graduates of the evening school a certificate of character, workmanship, and industrial intelligence.

## A SUBSTITUTE FOR THE CLASSICS<sup>1</sup>

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The brief paper which I am about to read is in the form of a letter. It is supposed to have been written in the year 4000 A. D., by a citizen of Timbuctoo, which at this time has become the capital of the world-republic. The writer is a teacher of English, now a dead language, and his letter is written in Bantu, which from a despised vernacular of South African tribes has risen to be the common language of the world. Addressed to his friend, the superintendent of public instruction for America, it is an answer to a request from the latter for suggestions regarding the curriculum of the secondary schools.

TIMBUCTOO, April 1, 4000.

MY DEAR PHILOSOPHER, GUIDE, AND FRIEND: You, who know so much more about the science of education than I do, surely speak in irony when you say that you will put great confidence in my judgment. I suspect you. I suspect that you are merely seeking for confirmation of your own ideas, so frequently and persuasively expressed. You want me to say that English, the greatest of the ancient languages, is the one indispensable study in the secondary schools; that there is no equivalent for it; that without it boys and girls cannot become useful men and women; that it is a necessary introduction to the study of the vernacular; that it is essential to the training of the lawyer, the doctor, and the engineer; that if it were taken out of the curriculum, the secondary schools would go to the dogs. You think because I am a professor of English I will stand by my specialty through thick and thin.

Well, I am going to surprise you. I have been studying this question for many years and have come to some very curious

<sup>1</sup> Read before the English Conference at the meeting of the Michigan Schoolmasters' Club, April 3, 1908.

conclusions. No doubt they will seem to you eccentric, perhaps nonsensical; but they are the result of my best research and reflection, and have passed into the stage of conviction. I do not expect you to agree with them, but I will ask you to listen to them as patiently as you can. Strike, but hear me.

Let me say in the first place that no one loves and admires the English language and the English literature more than I do. I have studied it all my life long. I have read its literature in its whole extent from Chaucer down to its decay and final death. I regard it as one of the most wonderful products of the human mind. No other ancient language that I am familiar with is so rich and copious in its vocabulary, so noble in its grammar, so flexible in its style, so capable of sounding all the notes in the scale of human passion, imagination, and reflection, so varied in its types of literary composition, whether in poetry or in prose. It seems to have gathered into itself the beauties, the ideas, the artistic forms, of all the older languages, just as the English race gathered into itself the thoughts and feelings and experiences of the nations that preceded it.

In all these respects it was the superior of the older languages and literatures, especially the Greek and Latin. We of this day, looking back over the history of the world for the past five thousand years, can see this clearly. We wonder at the blindness of those deluded writers of the fifteenth and sixteenth centuries, and even of later centuries, who thought that English was a poor feeble creature, hardly worthy to sit at the feet of Greek and Latin.

I love this language. I think I was more fortunate than some in my introduction to it. My first teacher was an enthusiast. By some means, I hardly know what, he led me directly into the heart of this ancient tongue. While other teachers were drilling their pupils in the crazy orthography, and insisting upon the list of irregular verbs, and pointing out the peculiarities of the curious syntax, and in general building up a great barrier of grammatical rules between the pupil and the language, this man by a sudden stroke, as it were by a lightning flash, opened up to me a secret passage into the undiscovered country, and I marched in and took possession of it. I cannot describe to you the exultation, the swelling of the heart, the expansion of all my youthful energies with which I realized that I had made that conquest.

It seemed to me, to quote the words of one of the great English poets,

I was the first that ever burst  
Into that silent sea.

There is one passage of Shakspere's tremendous drama, *Macbeth*, which I cannot, at this day, read without tears. It is the simple lines of the speech of Macduff brooding over the murder of his wife and children:

I cannot but remember such things were  
That were most precious to me.

Wonderful as is the poetry and pathos of these magic words, it is not their tenderness or the dramatic power of the situation which moves me. No, it is the recollection of the eager delight, the trembling joy, with which I, a callow schoolboy, so ignorant of life, so doubtful of my powers, so blundering, so stupid, suddenly realized that I—I, too—was heir of all the ages.

For others English is a hateful name. It is associated with dull routine, with headaches and heartaches, with endless thumbing of the dictionary, with blundering and stumbling translations, with prosy or prodding task-masters. Not so with me. When I speak the word there comes back to me the scent of the lilacs in the old garden by the shining lake which once bore the name of Michigan. The locust whirs in the old apple tree above me; the shadow of the long spear of summer grass with which my tutor points the lines falls again across the page; and through it all like a strain of beautiful music sounds that plaintive cry of world-old passion and grief and tragic pathos, filling my young heart with terror and pity at the cruel law of life, and yet bringing with it a strange calm and joy and surcease of pain. And therefore, to paraphrase another poet's line, am I still a lover of the English tongue and all that pertains to it. Nay, more. It is curious how the sense for the beauty and power of this old language gives a charm to every detail of it, how it transfigures even the most commonplace things in the English grammar, how through it even the sight of the old textbooks can give (to quote my poet again) thoughts that do often lie too deep for tears.

You see what a sentimental I am about this old dead world, which lives for us now only in its printed words—for we no longer know how it was pronounced—and you will expect me to

wax eloquent in defending it against its enemies in the schools. Yes, I can do that, too. But I would praise it with discrimination. When I look back over my own progress from boyhood to manhood, and ask myself soberly what I gained from my study of English, it seems to me that one great good stands out above all the rest. I will tell you after a little what it is. First let me say that I cannot attach so much importance as you do to those things which you praised in your recent article—the mental drill from the learning of paradigms, the aid in understanding our own noble vernacular, the cultivation of memory, the increase of vocabulary, the training in expression which comes from translation from that language to our own. Many of these claims are fanciful, as anyone can see who visits the English classes of our schools and witnesses the blind gropings of teachers and pupils lost in the maze of grammatical and rhetorical details. Recently I heard a teacher expatiating on the beauties of the participial construction in Keats to a class of students for whom, so far as their feelings for the poetry were concerned, Keats's urn might as well have been a bucket of ashes. The hungry sheep looked up and were not fed. And the pity of it is that few of them will ever go any farther. Such study reminds me of mining shafts abandoned just before the vein of gold is reached. Six inches farther and they might have come upon untold wealth. As it is, all they have to show for so much hard labor is just a big dump of worthless dirt and gravel.

No, these things are secondary. In putting them in the forefront of your argument, you seem to me, if you will pardon me for saying so, to have overlooked the great end of education.

What is after all the primary thing in education? It is character. Moral courage, self-reliance, respect for the truth in every aspect of it, both material and spiritual, sympathy for our fellow-beings and an active desire to help them and co-operate with them, a love of justice and fair play, belief in democratic institutions, loyalty to our republic—these are the elements of character which our schools were, I believe, primarily established to develop. Nothing will take their place—neither knowledge, nor cleverness, nor business shrewdness, nor skill with tongue or pen, nor deftness of the hand, nor inventive genius—not even that idol of our modern civilization, success. No, character, in the widest sense of the word, is the great end of education. The

school which helps build up character is good; the school which fails to build it up is bad. Education may and should do other things, but this it must do or go down to defeat.

And when I speak of character in reference to our secondary schools, I mean the character of the adolescent on his way to become an adult. It is a commonplace to say that adolescence is the period of unrest. It is the time when the innate powers of the mind rise like waves in a storm. The voices of the great deep call to one another. The passions and impulses and ambitions which shall one day make or mar the adult character, struggle one with another for the mastery. This is the crucial period in the pupil's life. Most of the evils of education arise either from suppression and deadening of the swelling forces of adolescence, or on the other hand from the prolongation of the adolescent mood—its turbulence and lawlessness—into the years of later life. Therefore, in order to the development of a rounded and stable character, it is essential that these forces should be regulated, harmonized, conserved. Their unrestrained liberty must be submitted to law. There is need of some powerful agency which will bring home to the pupil the meaning and reality of the great law of life that freedom can be won only by the surrender of freedom, that to whatever he believe in, be it God, or humanity, or country, or abstract right, or ideals, the youth must yield himself up unreservedly, in order that having given himself to these great and good things he may in the end recover himself. This is the intellectual and emotional death and rebirth through which every youthful soul must pass if it achieves true manhood and womanhood.

For my part, to come back to my theme, I found this transforming agency in the study of English. It was my haven in the storm of passion, it was my refuge from the terrors of life. Life to me was then, in the words of an English essayist, something "monstrous, infinite, illogical, abrupt, and poignant." It bewildered me, it cowed me, it wounded my spirit already weary with the inner conflict. But in that old dead world, the world of Shakspere and Wordsworth and Tennyson, that world from which the accidents, the trivialities, the carking cares have been obliterated by the hand of time, was the stillness of the ages. Its peace, its almost miraculous beauty, the winning rhythms of its poetry and prose, soothed my overwrought nerves. The con-

flicts of life seemed to be harmonized. God was in his world once more; all was right with his heaven.

This was the work which English did for me. It regulated my emotions. It restored the equilibrium of my mind. It helped to convert the wild, aimless forces of the adolescent into the regular, purposeful forces of adult character.

Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power,

sings the poet. If I possess these qualities in some measure I owe them largely to my living contact with this dead language.

As I write these things I can, in imagination, see you rubbing your hands and smiling, and hear you saying, "Just what I thought. Trust this old enthusiast to commit himself. What can he say on the other side now?"

But wait, my friend; I do not mean to recant. I take none of these praises back. They are all too feeble. As I say, I love this language, I believe in it, I owe much to it. And yet when you ask about its place in secondary education generally, I wonder whether we are not making a mistake, whether we are not bartering, on even terms, gold for silver. Look at the history of education in England and America. With this unrivaled language on their tongues and this noble literature in their libraries, see with what persistence English scholars turned their eyes to those dead languages, Latin and Greek, as the foundation of their culture. I cannot refrain from quoting this beautiful passage from the inaugural address of the president of one of the American universities in the twentieth century:

The classical literatures [he means the Greek and Roman] give us, in tones and with an authentic accent we can nowhere else hear, the thoughts of an age we cannot visit. They contain airs of a time not our own, unlike our own and yet its foster parent. To these things was the modern thinking world first bred. In them speaks a time naïve, pagan, an early morning day when men looked upon the earth while it was fresh, untrodden by crowding thought, an age when the mind moved as it were without prepossessions and with an unsophisticated, childlike curiosity, a season apart, during which those seats upon the Mediterranean seem the first seats of thoughtful men. We shall not anywhere else get a substitute for it. The modern mind has been built upon that culture and there is no authentic equivalent.

This was a noble profession of faith by a wise man and famous educator. Yet it rings oddly in the ears of us of today,

does it not? No equivalent! No waters to sail in save the Mediterranean when all about him undulated the waves of that great Atlantic of literature. And are we not making the same mistake? We also have developed a language and a literature. It sprang, to be sure, from a mean origin; but we must remember that Tuscan before the time of Dante was but a dialect of Italy, that English itself was once a despised vernacular that at the Norman Conquest seemed in a fair way to be displaced by the language of the conquerors. It is true that our tongue is very different in its structure from the English tongue. What would the educators of the twentieth century have said of a speech in which there were no nouns, no verbs, no prepositions, no conjunctions, in fact, no distinct parts of speech as the English understood them? Such is the character of our language, and it has on this account been called a grammarless tongue and has been disparaged by comparison with the ancient languages. And yet we find it adequate for the expression and communication of all our ideas and emotions. Nay, more, at the hands of great poets and prose writers it has developed a rich and powerful literature. I do not hesitate to say that, as a medium both for the daily business of life and for literary composition, it rises as far above English as English rose above Greek and Latin. It is richer, more copious, more splendid. "The thoughts of man are widened with the process of the suns," an English poet once said. How true that has been in the past few hundred years, and how grandly has the river of our speech widened to receive these swelling thoughts and to bear them on to future generations! But history repeats itself. With this living speech on our tongues and this unrivaled literature on our library shelves, we turn the faces of our children to the symbols of a dead past. For a large part of their educational life, at the most impressionable period, at least the most formative period, we force them to give their best energies, I will not say to a mastery of these symbols—for few achieve that—but to a hand-to-hand fight with them, in which the pupil usually comes off second-best.

I know how you will meet this argument, or rather this conviction, for I am not pretending to argue. You will say that this same dead language, English, is valuable to us just because it is dead. Let me quote your own words. You say in your last report:

How fortunate for us that in the remains of English literature we possess a language precipitated, crystallized, fixed in beautiful forms which cannot greatly alter. If they do change somewhat in the progress of classical scholarship, as we learn to know them better, the change does not affect the stability of the types; their progress, if such it can be called, is like that of great Alpine glaciers moving imperceptibly in their beds. The living language, on the other hand, is fluent, plastic, Protean. Its character changes even as we speak, new words and forms continually arising, old words incessantly taking on new meanings, the body of the language quivering with life and sensitively responding to every wave of thought, the whole contour of the language changing from year to year with the inrush of fresh literary production. Such a language is at once too intimate and too elusive. Its mutability is disconcerting. One knows not where to lay hold of it. There is a vagrancy in its very laws and principles. Only a language which has ceased to pulsate with the energy of life, which has passed into a state of life in death, as it were, is fitted to become a perfect instrument of education.

Once I should have said a hearty amen to that, but now I am not so sure. Is it, after all, the deadness of the language that makes it a good instrument for education? Is it not rather because by serious study of it and prolonged absorption in it, and especially by learning its value as the expression of the national life—is it not, I say, because by this means we have got into the very heart of it? That is my view, at any rate.

And now suppose that it were possible for us to do the same thing with our own language. Imagine that one has by some magic art penetrated to the very center of this great living organism, where one can perceive and understand the source of its energy, that one sees as it were in a vision, the streams of power running out to the ends of the earth, binding men together, driving them on to generous deeds, uplifting their hearts, making them laugh, making them cry, revealing to them their inmost unsuspected thoughts, opening up to them the secrets of the universe, disclosing to them the laws of their own action, drawing them together into a common brotherhood. Would not this revelation of the power of a living speech be the authentic equivalent of a petrified and crystallized language and literature? Might it not be more than an equivalent? Could this be done for our young people, I am tempted to say that the results would be more beneficial than those which flow from the best teaching of English. For who can doubt that it is better to travel oneself

than to read guidebooks, better to eat bread than to listen to lectures on bread-making?

You will perhaps expect of me that I shall at this point bring forward some novel, profound, far-reaching philological doctrine, which, reconstructing the theory of our native language and literature and furnishing a basis for a new method of teaching, will present a substitute for the classics. I regret most bitterly that I have no such discovery in reserve. The Copernicus in this field of education is still to come. Perhaps he is not yet born, or if born he is still a freckle-faced lad in knickerbockers going with shining morning face unwillingly to one of the ward schools of Timbuctoo. Be that as it may, that he will come in due time I am very confident. And while we are waiting for him, we may, for the amusement of his leisure hours when he has become a man, endeavor to forecast the direction of his speculations.

Of one thing we may be sure. Our future guide in education will find his starting-point in the pupil's own interest in language. To begin with what we know to be true and what we feel to be valid and compelling for us, is surely sound educational doctrine in this or any other field. Every pupil uses his own language, every pupil is witness to the power of his own words upon his fellow-pupils. To reveal to him the effectiveness of the tools which he already knows how to use and to show him how to sharpen them and use them more effectively, is the language teacher's first task. I might say that it is the teacher's whole task, for what more is there to do than to go straight on in the same direction, cultivating more power and realization of power as long as education lasts? We call this training in composition. How deadly dull it is for some! And yet, if teacher and pupil can somehow be brought to conceive of it as growth in power to do the world's work, I do not see why it should not be one of the most inspiring of all studies. I do not see indeed why it should not give zest to the driest details of grammar. Once let the great light shine through these little things and

All the dry dead impracticable stuff  
Starts into life and light again; this world  
Pervaded by the influx from the next.

When I was a boy my greatest ambition was to throw the switch at the great falls of the Nile which supply electricity

to this continent. In imagination I could see the electric impulse rushing through the ether in every direction in countless waves, turning ten thousand wheels, lighting a million lamps in far-distant houses, driving railway trains up mountain sides, sending airships hurtling through space, raising tons of ore from deep mining shafts. But how puerile was such an ambition compared with that which anyone can realize who cultivates his mother-tongue. What power of the electric fluid can rival that of the printed or spoken word which, thrown into the mental ether, starts vibrations that roll on forever? What is the lighting of lamps or the driving of railway trains to the illuminating of minds or the stimulation of generous emotions in our fellow-beings?

This is what the dead languages once did for the nations who are dead. It is because they did this work that they are so great and beautiful in their remains. But our language is doing it every day, could we but realize it and make our pupils realize it. Must we wait until it is dead before we enter into our possession of it?

Such are my fond speculations, at which you may laugh as much as you choose. I admit that they are fanciful. At any rate they cannot easily be molded into one of those neat little outlines of courses which you send out from your office year after year to a million teachers throughout the world. But not every good idea in education will go into an outline. And besides I am not reckoning with the present but forecasting the future, when my hypothetical schoolboy will have come into his kingdom. Set me down for a dreamer of dreams if you will. I shall be half inclined to agree with you. And yet when I look far into the future, I seem, if I may quote again, to see

The point of one white star . . . . quivering still  
Deep in the orange light of widening morn  
Beyond the purple mountains.

That is my star of hope. I shall not live to see it grow into the light of the world, nor will you. But our schoolboy may. I envy him his youth.

A SYMPOSIUM  
ON THE VALUE OF HUMANISTIC, PARTICULARLY CLASSICAL,  
STUDIES AS A PREPARATION FOR THE STUDY OF THEOLOGY,  
FROM THE POINT OF VIEW OF THE PROFESSION<sup>1</sup>

I. THE PLACE OF LATIN AND GREEK IN THE PREPARATION  
FOR THE MINISTRY

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I count it a matter of great importance that this Conference has been invited to discuss the question how the study of Greek and Latin is related to preparation for the Christian ministry. It is true that indeed the classical department in our schools and colleges deeply affects the whole character and level, the tone and quality of the general education of our people; for it is still held by a very large number of men whose opinion we cannot afford to ignore, that ultimately the best culture of any modern nation must rest upon the basis of Greek and Latin history

<sup>1</sup> Through the kind assistance of the Board of Regents of the University of Michigan and the courtesy of the publishers of the *School Review*, it has been possible to secure some reprints of this symposium for distribution. Those desiring a copy may address (inclosing a two-cent stamp for postage) MR. LOUIS P. JOCELYN, Secretary Michigan Schoolmaster's Club, South Division St., Ann Arbor, Mich. The symposium upon "The Value of Humanistic, particularly Classical Studies as a Preparation for the Study of Medicine and Engineering," at the Conference of 1906, was published in the *School Review*, Vol. XIV (1906), pp. 389-414; and that upon "The Value of Humanistic Studies as a Preparation for the Study of Law," at the Conference of 1907, in the same journal, Vol. XV (1907), pp. 409-35. The symposium of 1906 was translated into German by Professor Von Arnim, of the University of Vienna, and was published, with an interesting introduction by Dr. S. Frankfurter, under the title "Der Wert des Humanismus, insbesondere der klassischen Studien als Vorbereitung für das Studium der Medizin und der Ingenieurkunde vom Standpunkt der Berufe" (4. Heft, Mitteilungen des Vereins der Freunde des humanistischen Gymnasiums, Vienna and Leipzig, 1907).

At the Classical Conference of 1909 there will be a symposium on "The Value of the Study of Latin and Greek as a Training for Men of Affairs."

and literature. Apart from that wide topic, it must be confessed that the study of these things has a direct relation to the leading professions which is of the utmost importance to the dignity and power of those professions. But, above all, as we shall see, the relation of Greek and Latin to the Christian ministry is so intimate and so organic that it is no exaggeration to assert that the way in which it is measured and handled by the colleges and seminaries will practically settle the future intellectual influence of the Christian pulpit.

It is scarcely possible, then, to discuss our subject without asking ourselves, first of all, what is the function of the ministry? There are those who maintain that it is possible to carry on the ministry of the gospel without a classical training, and in proof of this position it is possible to name many persons who have occupied and occupy prominent positions as Christian preachers, and who have brought many souls into the Christian experience, who are entirely innocent of Latin and Greek. It must be admitted quite frankly that for the specific work of evangelism such a training cannot be proved to be essential. We must also recognize that many very useful pastorates have been carried on by men without that kind and level of education. But we must be all the more careful, when these facts have been admitted, to realize what relation the ministry sustains to the life of the church as a whole, and, through that, to the general life and culture of the entire nation. For religion is no mere secluded section of human life. It arises and it lives, it fights its battles and wins or loses them in close contact and struggle with all the other forces and institutions of a civilized life. It does not continue its existence and influence by mere spontaneity. It requires and demands the exercise of the highest functions of human nature, of imagination as well as faith, of the disciplined mind as well as the purified heart. As truly as it demands the secret agonies of repentance, it demands also the outward glories of public worship and the concrete burdens of human service. Religion never will come to its own unless it leads all the other interests and forces of civilized man. It is all or nothing, it is supreme or least among the complex conditions of human experi-

ence. It carries in its life and heart absolute authority, or its voice is a mockery and its claims a superstition.

The Christian religion maintains its life through the continual assertion of its nature as the supreme self-revelation of God, and as carrying in itself a supreme authority over the conscience and the will of all human beings. It seeks—by its very nature it must die or seek—to make its spirit effective in the midst of all human interests. It must meet every strain which is brought to bear upon its fundamental claims. This the Christian religion cannot do in the face of the modern world except through men who are trained for a task sublime as this task. Whoever these are, they must stand to the community as the chief representatives of the Christian faith, its spokesmen, its advocates, its intelligent teachers, its confident promulgators. They must be men who are able to face the deepest things which Christianity may fear, and the deepest things which Christianity may do, among the wayward minds and the wayworn hearts of men. Moreover, such men as these must stand in every community. For it is not at a distance, by mere printing of elaborate arguments and dealing with scholarly situations that this supremacy of the Christian gospel is to be maintained. This work can only be done through the lives of men in contact with the lives of men. This religion cannot be content with mere formal acquiescence, with mere outward conformity to its routine practices. It must seek by its very nature to penetrate every section of the country with all its influence, that it may bring every individual to all his perfection. And in every section of a civilized land the same battle must be engaged in as in every other section. The educated are everywhere, the disputers of this world are in every hamlet and side street of all this vast country. There is no place where it is safe to say that Christianity can be successfully maintained unless it is fully represented by those who know its nature and manifest its power both in their word and in their life.

If these things are true, then they may be summed up in the blunt statement that the Christian religion cannot possibly retain moral and social leadership if its ministers lack an intellectual equipment which is equal to that required by any calling in the

most highly civilized regions of the world. The idea that Christianity can conquer by means of men who do not know what mental discipline is, who hope to maintain their influence by a piety that is divorced from intelligence, or a message that is delivered by intellectual incompetents, is one of the most disastrous which any generation could inherit or cherish. The ministry must have its schools in which work must be as severe as in any other professional school in the land. The pulpits must be occupied by men who have given themselves to specific and technical preparation with as deep self-sacrifice, with as real diligence, as those who hope to occupy the front places in medicine or in law or in education.

It is in the light of this whole view of the ministry and of its preparation that I must approach the specific task which your committee has assigned to me. What place, then, shall the study of Greek and Latin occupy in the preparation for the ministry?

First as to Greek. The Christian religion not merely arose out of the Hebrew religion (and therefore every theological student ought to *wish* to know a *little* Hebrew), but in a world whose intellectual life was deeply saturated with the influences of the Greek language and literature. Greek, in fact, was the *lingua franca* of the world at that time, and hence we find that the writings of the New Testament are all preserved to us in that language. Traditions that one or more originally existed in Aramaic are probably true, but the originals are entirely lost, so necessary was it that if they were to gain permanent place and influence they should be promptly translated and circulated as Greek documents. Even those apostolic letters which were addressed to the church in Rome itself and to that other church in the Roman colony of Philippi were in the Greek language. It is further to be noted that early Christian literature emanating from the city of Rome was not in Latin, but in Greek—as witness the Epistle of the Roman Clement. It has on apparently good grounds been concluded that down to the latter half of the second century the language used in the life and worship of the Christian church at Rome was not Latin, but Greek.

Many problems have always been felt to exist regarding the

kind of Greek which we find in the New Testament literature. It is not until very recent days that material has been found for an approximate answer to that question; but it is becoming clearer every year, through a closer study of inscriptions and from writings disentombed in Egypt, that the Greek which is used in this New Testament is not merely Attic Greek modified or degraded, but is the vernacular Greek of that period. The first preachers of the gospel of Christ, by the divine instinct which has lived ever since in the church, especially in its great periods of missionary activity, addressed themselves directly to the people in the language which the people knew and used. The clearing-up of some of these facts has added new zest to the scholarly investigation of this aspect of the Greek language, and may throw new light upon various aspects of New Testament study.

In all this the older apologists used to see the work of a divine providence. In the fulness of time, it was said, God sent his Son into the world, and that fulness, that fitness of all the circumstances, included this fashioning and perfecting of a language better adapted to record and express the Christian facts and truths than any other which the world had known. If many of us cannot today, with the same conscientious confidence, insist upon that argument as a piece of apologetics, we can yet recognize the actual and living importance for the Christian religion of the fact that, through its origin and permanent connection with the Greek language, it was brought into a living connection with the whole marvelous literature of the Greeks. It is one of the most significant of all facts that when this religion began to take its place in the larger life of the Graeco-Roman world, and when its theologians were compelled to face the fundamental intellectual problems which it presented, then, as at the present day, they found in that most highly developed philosophical language of antiquity keen weapons ready to their hand.

It follows from all these facts that the thorough investigation of the New Testament in its history and meanings must forever rest on a knowledge of the Greek language. He who knows it not is shut off from a personal consideration of the deepest problems concerning the origins of the faith which he professes.

To turn now to the Latin language, we must observe that toward the end of the second century, in Northern Africa there arose that fierce Christian spirit, Tertullian of Carthage. He it was who really began the history of Latin Christian literature, and in his rugged paragraphs and sometimes tumultuous vocabulary we seem to feel the burden of the task laid upon the beginners of that history. It is no easy thing to adapt a language to a view of human nature and its eternal relations, which is so vast, so subtle, so complex as the Christian view. It requires time, even as the missionaries of today discover, to refashion the great words of any language that they may move, as it were, at home in the universe which is opened by the Christian faith for the human spirit. From that time forth, Latin gradually and rapidly became the official language of the church, and the great theologies came to be written in that tongue. As the Roman Empire, now with the church at its heart, spread over Europe, it carried, for all the purposes of church and of state, the Latin language with it. It is true that in Southern Europe—nay, even in Italy itself—the real Latin disappeared and was replaced by the various vernacular tongues, which, in their turn and at a much later period, had to be reconquered for the purposes both of literature and of religion. But down to the time of the Reformation, Latin continued to be the prevailing language in the higher life of all civilized peoples in Europe. In that tongue they wrote their science and their philosophy, they carried on the amenities and the burdens of diplomacy and government, they recorded their biographies and histories. In that tongue they taught all the peoples to say their prayers and to build their theologies. This language it was which became the instrument for the keen dialectics of scholasticism and much of the deep-souled music of mysticism.

When the Renaissance arose, there was a rediscovery of the ancient literature of Greece, and over Europe it spread its flowers and its song, breaking in upon the monotony of the heavier tongue of the Latins with its lissome grace, its keen discriminations, and its close-knit vigor. But the Renaissance was accompanied by the Reformation. The Reformation brought about a

still greater change in the uses of language, for the effort was made to give the Scriptures to the peoples of Europe in their own tongues—the language of the home and the street and the market-place. In spite of this strenuous missionary effort, which, of course, began soon to produce its appointed results in the great literatures of those modern tongues, the discussions of the theologians continued to be conducted in the Latin language. Hence it is that so large a part of the theology of the Reformation period is inaccessible to those who are unable to use this language, while many of the most important aspects of ecclesiastical as of secular history in all the Christian centuries lie beyond their reach.

In view of all these facts, it seems almost needless to assert that no one can move easily in the region of theological discussion nor read very far into the history of the Christian church to whom the simplest Latin is utterly unknown. I know that there are those who feel persuaded that, through translations of the Scriptures and through reading of modern theological books, they can obtain all that is necessary for the conduct of their ministry. That depends entirely upon what their ideal is. There are deep and curious psychological results produced by ignorance as well as knowledge, and many paltry and viewless paths are trod because a man has to avoid certain topics and cannot enter upon certain courses of reading which he would naturally have entered upon if he had possessed even a little better equipment. The tendency, as I believe, of those who do not possess these weapons of a full Christian culture must ever be to read what is easier, to avoid those greater works which confront one on so many of their pages with words printed in Greek or with quotations from Latin, with references to phases of history which only they are likely to know who have studied Greek and Greek history, Latin and the history of Rome. Thus, as I believe, the lack of Greek and Latin does of itself tend to lower the general authority of that portion of the ministry which is without them. Many a question the young college men in their churches could ask which must bring the blush to their faces because they know not these two things. Many an address must be made which

shall be poorer because they cannot speak with confidence on points which a very little Latin or Greek would enable them to determine with somewhat of authority.

I am aware of the possible argument that we cannot expect the average minister to be a thorough classical scholar. And I admit at once that the average ability may not be high enough for such excellence, the average diligence may be unequal to its maintenance, and the average tasks may interfere much with its constant cultivation. But, on the other hand, I may urge a view of the matter which I think affords basis for a complete answer to that difficulty. It is ever idle to discuss a concrete situation in terms of an impossible ideal, and I wish today above all to be practical.

If anyone will look calmly and without prejudice over the field of work which is being carried on by those churches in this or other lands which insist that every minister shall have learned some Greek and Latin, he will find that as a result there are various grades of attainment in these languages and that each of these has its real value and function. First, there are those whose acquaintance with and taste for classical learning is such that they are fitted to become specialists in this region. For them it is possible to do original work in the investigation of sources, in the discussion of minute linguistic problems, in the discrimination of one Greek usage from another, in the power to date a Latin document by the quality of the Latin. The church needs this kind of work for its large and varied life, and hence it must continue to call upon the preparatory schools and colleges to prepare such men for its service. I fear that we in this country hardly realize how much opportunity there is in this direction, and how great a leeway American scholarship needs to make up. One is glad to be able to say that in recent years much work of the best kind has been done at some American institutions by our younger scholars in this field. It is a mistake to suppose that there is no fresh ground to break either in biblical study or in the general field of church history. The discovery of ancient manuscripts of all kinds, the closer co-ordination of various fields of investigation, in economics as well as politics, in the minutiae

of literary scrutiny as well as in the measuring of large movements of thought, is adding fresh light to our understanding both of the institutional history of the church and of the significance of its great doctrinal discussions. Much of this work can only be done by those who are trained philologists and who bring to the investigation of history the expert linguist's tastes as well as the grasp of the philosopher and the insight of the religious man.

In the second place, we must, however, remember that there is a place for that much larger number of men whose tastes are somewhat different, who are able and glad to acquire a reading knowledge of the classical languages without concentrating attention upon the grammarian's interests. Here there is a wide range of possibility—from the man who reads any Latin and Greek with ease, and prefers to do all his work in the original, down to the man who reads them faithfully but with difficulty, who, therefore, depends largely upon translations, but who, when he comes to critical decisions, is careful always to compare the translations with the original. There are great varieties of power between these two extremes, and a very large amount of the best work in several theological departments, biblical, historical, and theological, is today being done by those who have this equipment in some one of its varying degrees. And one must recognize that this is necessary, for there are various departments of theological investigation which require the use of quite other languages, which take men into the study of other periods than those covered by Greek and Latin writings. In cases like these, expert use of the classical tongues is not easily maintained. They grow rusty, translate laboriously, and feel that they are losing time if they depend merely upon their own slow progress through the pages of their authors. For such men the use of translations is not only allowable but necessary, and some of the most important books in many fields have come from such scholars. I believe that a far larger number of our ministers ought to belong to some grade in this class. If they have had the foundations well laid in school and college, if they have been inspired in the seminary to cultivate the use of Latin and Greek in preparation

for their classroom work, if they have formed a habit of frequently reading even a little in those languages, of never depending merely upon translations but, where possible, of exercising themselves in direct and personal translation and, at important points, checking the best translators by comparison with the original, they will not only maintain through life a reasonable knowledge of the classical tongues but will thereby be able to go to the fountain-heads of philosophical and theological history for themselves. They need not merely depend upon interpretations and reports of other scholars, but may have that noble joy of comparing these directly and personally with those ancient writers who are under discussion.

But there is a third class, consisting of those who have never gained a power of reading the classics easily; but who, being faithful and diligent men, gained their degree in both languages. They realize the great advantage of the measure of knowledge they have won. They rejoice that quotations from Latin, and Greek references to classical literature and history, are not all "blind" to them. Such men will rejoice to have on their shelves the best modern commentaries on both the Old and the New Testaments. They will ever keep up the study of the New Testament by the use of commentaries which treat the Greek text. They will rejoice to get as close to the originals as they can, and will be stimulated to buy books that deal directly with the sources. This measure of scholarship and ideal of practice is within the easy reach of practically every minister in the land. It is by no means to be despised. It is a measure of power which sets a man far beyond all his brethren who, however naturally able or pious, are without the knowledge which he possesses of these languages. The least in the kingdom of God is greater than all those without, and he who is able to use Greek and Latin in the degree I have described occupies always, in discussion, and in the consultation of books, and in the judgment of controversies, a position such as even abler men cannot hold, whose minds are dead to these languages. I cannot strongly enough insist upon this point because, while it is the lowest part of the ideal I am setting before you, it is one which brings within every minister's

reach whole ranges of theological work which otherwise he would never think of reading. It is safe to say that there is hardly one, for instance, of the excellent series of International Commentaries which does not imply some knowledge of Greek and Latin. Even translated commentaries on the New Testament, like that of Meyer, imply the power to turn the pages of the Greek Testament. No man can fruitfully read the translation of Harnack's *History of Dogma* who does not know these languages. He cannot follow the discussions on the authorship of the New Testament books, the history of New Testament times, without feeling at every step his deficiencies if he is unable to refer to the quotations or to follow even sparse references to Greek and Latin words. The tendency for such a man must always be to purchase and read books which belong to the more ephemeral class—those which are avowedly popular, whether in exposition or in theological discussion. His mind moves, therefore, always on smooth waters, and goes surely and easily to sleep. His imagination is unenkindled by the rugged struggle with big problems. His faith is unbraced by conscious facing of the strongest winds of criticism. A large number of weaklings in the pulpit are men who might have become strong and vigorous in their intellectual and spiritual life, if their equipment had been sufficient to make them appreciate the important works, to buy one first-class commentary rather than three or four commonplace productions of respectable piety. Men like these are the victims of every wind of doctrine that blows in any direction. Some of them take refuge in the arid regions of narrowness, of a conservatism that is bitter because uninstructed. Or else they yield themselves to the flatulent food of the latest fad, if only the writer of a book or a series of books is possessed of a smooth style and great self-confidence, if only he uses the word "new" for his philosophy or his psychology or his theology, if only he insists often enough and subtly enough that he who does not see these things does not see anything at all. What we need today in our ministry is a great body of men who know enough of the past to understand the real problems of the present. And we cannot have such a body of men unless they are willing to

make the sacrifices of toil and patient study to acquire those languages which will open the most important discussions of the past and the present to their eyes.

I feel, of course, with you all, not only that this ideal is necessary, but that it is difficult to attain. I have heard, not so long ago, of ministers, in conversation with theological students, who sneered at the amount of attention which was demanded by their teachers to the languages of Scripture and Christian history, saying that *they* had been in the ministry for so many years and had not found these things at all necessary. The down-drag of a low ideal, when it exists throughout a vast body of men, is a very powerful force and one which it is extremely difficult to counteract. It will take long to spread through the churches of America—nay, even throughout the ministry of America—the ideals of ministerial scholarship which I have so briefly and slightly sketched above. For the better day that is coming we must depend very largely upon the spirit which emanates from the classical teachers in our schools and colleges, and the methods which are employed in our theological seminaries. I believe that one of the greatest forces which can be employed by teachers in public schools to induce boys to begin the study of classics and to carry it on enthusiastically, is continually, freshly, interestingly, to argue and to prove and to illustrate the position that the study of classics is necessary, not merely for a noble general culture, but for definite and professional power in the great careers of life. Among these careers not only statesmanship and law and medicine and education, but the ministry of the church of Christ must be named. It ought not to be hard for any teacher of Latin or Greek in any high school in the country to get sufficient grasp of the relation of his language to these professions to enable him thus to influence his scholars, to make them feel that these are not dead but ever-living languages, not useless lumber but the living fountain of fresh inspirations, and that no nation can, in its culture, in its statesmanship, in its professional careers, stand in the front rank which does not, through these languages, relate itself to the greatest achievements of the past.

What is said here of the school must apply all the more

powerfully to the college. I believe that the sources of supply for the ministry can be opened by the spirit of the college professors of America. It is absolutely certain that in college many men lose an earlier desire to enter the ministry, and this through the mere fact that the ministry as an ideal form of human service and as an obligation of the higher life does not seem to have the respect of their teachers. I think that colleges and universities where the truly broad spirit reigns may, without any loss of self-respect, without any taint of sectarian spirit, so arrange its courses, so make suggestions to those who are looking forward to the ministry, as to encourage such men to undertake fields of study that will fit them for their future work in the seminary and in the church. By this I do not mean that any seminary work should be done at college. Attempts to do it have, as a rule, proved a failure. And in any case the man who looks forward to the ministry ought to take the broadest and strongest college course which is possible. But undoubtedly there are departments of study which those looking forward to the ministry ought to pursue, when we take the broad view of the ministry which I have suggested today. I believe that Latin and Greek ought to be studied by such men through the whole four years of their college course, so that, having had eight years in these languages, they can go to the seminary able to use them with some degree of comfort, and able to appreciate their value as soon as they enter upon biblical study and the investigations of church history. And in the seminary these languages ought to be used. No year should pass in which the men are not encouraged to read in the Greek Testament and the Greek Fathers, as well as in Latin theology. Thus eleven years of work ought to send the average man out into the ministry of America with an equipment which shall give him a position in every community he enters, as a man of sound education, of real and thorough preparation for his great career.

I trust that, as a teacher of theology, I am not deaf to the clamant voices which appeal to us for men who are trained to meet a living situation and to deal with the often crushing burdens of our modern world. It is in the very name of those

voices, with their pathos in my heart, that I yearn for a ministry in our land which stands high enough to measure, and is strong enough to grapple with their task. Ultimately a nation is made by its ideals, and social wrongs are permanently corrected, not by superficial rearrangement of outer things, but by deep regenerations of spirit and desire. What we need is the leadership of men upon whom the Christian view of God and the world has shed its light. It is no child's play, it is no idler's listless and perfunctory work, it is a trained man's life-work to make that Christian view and the experience which lies behind it prevail in his own character that it may prevail over the character of his flock and over the history of a nation. The minister of the Christian religion is, alike by the nature of that religion and the nature of his own relation to it, committed to the position of leadership in the community. Woe to the man who undertakes it with mind untrained and will unbraced for a life of intellectual and spiritual labor! But blessed is the nation and secure is its future whose ministry is composed of men who, to the zeal of the evangelist, and the sacrifice of the pulpit, and the practical wisdom of the leader, add the wisdom and the sacrifice and the zeal of the trained teacher. Today the church of Christ needs men possessed of all these gifts and acquirements, possessed even of that culture "to make reason and the will of God prevail" amid the free and tumultuous life of our modern world.

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## II. THE VALUE TO THE CLERGYMAN OF TRAINING IN THE CLASSICS

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The other night, in company with an eminent expert in social problems, I had the privilege of hearing Mr. Post lecture on the witch's work that the railroads are making with our political institutions. As we left the building, the first unmistakable breath of spring in the air brought with it a sudden, disquieting flood of recollections of my home in the Virginia mountains, and

there occurred to me at once the pensive and graceful lines from Virgil's *Georgics*: "O for the fields, and the streams of Spercheios, and the hills animated by the romping of the Lacaenian girls, the hills of Taygetus!" The social practitioner, who regards my favorite pursuits with an eye of gentle toleration—thinking them a harmless means of keeping inefficient and sentimental persons from meddling underfoot of those like himself who are bearing the burden and heat of the day—took my arm and said, "I suppose now, your way out of all these troubles with the railroads would be to put Mr. Harriman and Mr. Pierpont Morgan to reading Virgil's *Georgics*." I had considerable satisfaction in telling him that he was not much more than half wrong.

The reply was not dictated solely by my own prepossessions. The function of the Christian minister is to recommend religion as the principal means of making the will of God prevail in all the relations of human society. He promotes the practice of the discipline of Jesus as the highest mode of spiritual exercise looking toward human perfection. But religion is an inward motion, a distinct form of purely spiritual activity; not an intellectual process, an external behavior, or a series of formal observances. The final truth of religion is poetic truth, not scientific truth; in fact, with sheer scientific truth religion has very little vital concern. The Christian minister, then, has his chief interest in recommending a special mode of spiritual activity, in interpreting a special mode of poetic truth. But his experience bears witness that the general must precede the special. Before one may hope to do much with a special mode of spiritual activity like religion, at least some notion of spiritual activity in general must have made its way. Before one may hope to do much with a special mode of poetic truth like the truth of religion, at least some sense of the validity and worth of poetic truth in general must be set up. Here it may be seen how distinctly progress in religion is related to progress in culture—I do not say progress in education, for the recent changes in educational aims and ideals make of education a very different thing from culture; the recent revolution in educational processes compels us to differentiate these very sharply from the works and ways of culture. Educa-

tion, at present, is chiefly a process of acquiring and using instrumental knowledge. Its highest concern is with scientific truth, and its ends are the ends of scientific truth. Culture, on the other hand, is chiefly a process of acquiring and using formative knowledge; and while culture is, of course, concerned with scientific truth, its highest concern is with poetic truth. Culture prizes scientific truth, it respects instrumental knowledge; it seeks to promote these, where necessary, as indispensable and appointed means to a great end; but culture resolutely puts aside every temptation to rest upon these as ends in themselves. Culture looks steadily onward from instrumental knowledge to formative knowledge, from scientific truth to poetic truth. The end of culture is the establishment of right views of life and right demands on life, or in a word, *civilization*, by which we mean the humane life, lived to the highest power by as many persons as possible.

Because material well-being is the indispensable basis of civilization, the more thoughtless among us are apt to use the word civilization only in a very restricted and artificial sense. Our newspapers especially appear to think that the quality of civilization is determined by being very rich, having plenty of physical luxuries, comforts, and conveniences, doing a very great volume of business, maintaining ample facilities for education, and having everyone able to read and write. The civilization of a community, however, is determined by no such things as these, but rather by the power and volume of the humane life existing there—the humane life, having its roots struck deep in material well-being, indeed, but proceeding as largely and as faithfully as possible under the guidance of poetic truth, and increasingly characterized by profound and disinterested spiritual activity. Thus it is possible for a community to enjoy ample well-being, and yet precisely the right criticism upon its pretensions to be that it is really not half civilized—that not half its people are leading a kind of life that in any reason or conscience can be called humane. Let us imagine, say, a community whose educational institutions deal in nothing but instrumental knowledge and recognize no truth that is not scientific truth; with all its

people able to read and write indeed, yet with a very small proportion of what they read worth reading and of what they write worth writing; with its social life heavily overspread with the blight of hardness and hideousness; with those who have had most experience of the beneficence of material well-being displaying no mark of quickened spiritual activity, but rather everywhere the outward and visible sign of an inward and spiritual dulness, enervation, and vulgarity; to apply the term civilization to anything as alien to the humane life, as remote from the ideal of human perfection, as this, seems to us unnatural and shocking. In such a community, no doubt, all manner of philanthropic and humanitarian enterprise may abound; what we nowadays call social Christianity, practical Christianity, may abound there. We do not underestimate these; their value is great; their rewards are great; but the assumption so regularly made, that these in themselves are sufficient indication of a chaste and vigorous spiritual activity on the part of those who originate and promote them is, in the view of culture, manifestly unsound. There is much room just now, we believe, for a searching exposition of Article XIII, "Of Good Works Done before Justification." We of the ministry, therefore, must keep insisting that as our concern is purely with the processes and activities of the spirit, only so far forth as these things represent the fruit of the spirit can we give them our interest.

The Christian minister, then, is interested in civilization, in the humane life; because the special form of spiritual activity which he recommends is related to the humane life much as the humane life is related to material well-being. He is interested in the humane life for himself, because he must live this life if he hopes to prepossess others in its favor. And here comes in the ground of our plea that Greek and Latin literature may be restored and popularized. One makes progress in the humane life by the only way that one can make progress in anything—by attending to it, by thinking about it, by having continually before one the most notable models of the humane life. And of these available models, we find so large a proportion furnished to us in the literature of Greece and Rome as to force upon us the con-

iction that in our efforts to exemplify and promote the humane life we simply cannot do without this literature. The friends of education as it now is keep insisting that citizens should be trained to be useful men of their time, men who do things, men who can develop our natural and commercial resources, carry our material well-being on to a yet higher degree of abundance and security, and play a winning game at politics. For these purposes, they tell us, instrumental knowledge and scientific truth are the only things worth knowing. We content ourselves with remarking simply, It may be so; but with all this we, at any rate, can do nothing. The worst of such justifications is that, like Mr. Roosevelt's specious and fantastic plea for the strenuous life, they are addressed to a public that needs them least. There is small danger that interest in anything making for material well-being, for the development of our commerce and industrial pursuits, will fail for a long time to come. As for politics, statesmen trained on instrumental knowledge may well be instrumental statesmen, such as ours are; and these, too, appear to be for ever and ever. Our interest is in knowing whether education as it now is will give us citizens who can accomplish anything worth talking about in the practice of the humane life. The friends of education tell us that men trained as they would and do train them will turn out shrewd, resourceful business men, competent investigators, analysts, and reporters in the professions, clever, practical men in public life. Again we reply, It may be so; but will they turn out business men of the type, say, of Mr. Stedman, professional men of the type of Dr. Weir Mitchell (if we may venture to bring forward these gentlemen by name), public men and politicians of the type of Mr. Hay or Governor Long? When these questions are satisfactorily answered, we will cheerfully reconsider what we say in behalf of Greek and Latin literature; but unless and until they are so answered, we must continue to point out as in our view the cardinal defect in education, that it does next to nothing for the humane life, next to nothing for poetic truth, next to nothing for spiritual activity; and its failure in these directions being what it is, that our civilization is retarded and vulgarized to correspond.

For the sake of civilization, therefore, we of the ministry venture our plea in behalf of culture. We beg that some of the stress now laid upon purely instrumental knowledge be relieved. How can we even be understood when, for the sake of the great end of our calling, we praise and recommend culture and all the elements and processes that enter into culture, if the whole bent of secular training is against these, and serves but to confirm the current belief that the only real knowledge is instrumental knowledge, the only real truth is scientific truth, the only real life is a life far short of what life might be and what it ought to be? We ask that Greek and Latin literature be restored. We do not pretend to argue for the disciplinary worth of Greek and Latin studies, their value as a memory-exercise, as furnishing a *corpus vile* for our practice in analysis, or as a basis for the acquisition of modern languages. We argue solely for their moral value; we ask that they be restored, understood, and taught as an indispensable and powerful factor in the work of humanizing society. As these subjects are now taught (if an unprofessional opinion may be offered without offense) their grammatical, philological, and textual interests predominate. Mr. Weir Smyth's excellent anthology, for instance, is probably an example of the very best textbook writing of its kind, and a glance at this—comparing it, if one likes, with the editorial work of Professor Tyrrell, in the same series—shows at once that Mr. Weir Smyth's purposes, admirable as they are, are not our purposes. We would be the very last to disparage Mr. Weir Smyth's labors or to fail in unfeigned praise of the brilliant, accurate, and painstaking scholarship which he brings to bear on all matters that he sees fit to include within the scope of his work. But *sat patriae Priamoque datum*; again we say it is not likely that instrumental knowledge, even in our dealings with the classics, will ever be neglected. Let us now have these subjects presented to us in such a way as to keep their literary and historical interests consistently foremost. Let the study of Greek and Latin literature be recommended to us as Mr. Arnold, for example, recommends it; let the Greek and Latin authors be introduced to us as Mr. Mackail introduces them; let them be edited for us as Professor

Tyrrell edits them; let them be interpreted to us as Professor Jebb or Professor Jowett interprets them. Or, if the current superstition demands that we continue to receive the Greek and Latin authors at the hands of the Germans, or at second-hand from the Germans, we make no objection; we stipulate only that our editorial work be done for us not by the German philologists, textual critics, grammarians, or by American students trained in their schools, but by Germans of the type of Lessing, Herder, and Goethe—men who are themselves docile under the guidance of poetic truth, who are themselves eminent in the understanding and practice of the humane life; men, therefore, who can happily interpret this truth and freely communicate this life to us.

The consideration of Greek and Latin studies in view of the active pastorate usually, we believe, takes shape in the question whether or not it is worth while for a minister to be able to read the New Testament and the Fathers in the original. Into this controversy we have never seen our way to enter; nor have we been able to attach to it the importance that it probably deserves. What interests us in Greek and Latin studies is the unique and profitable part these play in the promotion of the humane life. Nor do we argue with the friends of education as to the possibility of generating and serving the humane life by means of the discipline of science; we affirm simply that the humane life is most largely generated and most efficiently served by keeping before one the models of those in whom the humane life most abounds; and that of these models, the best and largest part is presented to us in the literature of Greece and Rome. The men in undergraduate work with us, back in the times of ignorance before natural science had come fully into its own, knew little of the wonders of the new chemistry. Little enough did they know of such principles of botany, physics, geology, astronomy, zoölogy, and so on, as one of our children in the high school will now pretend to rattle you off without notice. But they knew their Homer, their Plato, their Sophocles, by heart; they knew what these great spirits asked of life, they knew their views of life. And with that knowledge there also insensibly grew the conviction that their own views and askings had best conform, as Aristotle

finely says, "to the determination of the judicious." This was the best, perhaps the only, fruit of their training; they became steadied, less superficial, capricious, and fantastic. Living more and more under the empire of reality, they saw things as they are, and experienced a profound and enthusiastic inward motion toward the humane life, the life for which the idea is once and forever the fact. This life is the material upon which religion may have its finished work. Chateaubriand gives Joubert the highest praise that can be bestowed upon a human character, when, speaking of Joubert's death as defeating his purpose of making a visit to Rome, he says, "It pleased God, however, to open to M. Joubert a heavenly Rome, better fitted still to his Platonist and Christian soul." It is in behalf of the humane life, therefore, that we of the active pastorate place our present valuation upon the literature of Greece and Rome: for the first step in Christianity is the humanization of life, and the finished product of Christianity is but the humane life irradiated and transfigured by the practice of the discipline of Jesus.

## THE HEALTH OF SCHOOL GIRLS

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Our high schools are primarily fitting schools; upon that we are all agreed. When we ask for what they should fit their pupils there may be a difference of opinion. We should be glad to have every school prepare each of its pupils to take in the world a place of as great satisfaction to himself and usefulness to others as his natural abilities would permit. Since a school for each child's peculiar needs is impracticable we plan our course for the average child—though we know that the average child does not exist. Into a high-school curriculum the committee and the supervisors and the teachers put in the groups that they call courses the subjects that they think will best fit different groups of pupils for the requirements that the future is likely to make of them. But these subjects are not all the things that are learned in school, perhaps not even the most important things. The boy or girl who is fit ought to be cleanly in body as well as in mind, to be physically vigorous, and honest. Literature and sciences help toward these things unquestionably; we expect additional training from the teacher's example and personality. Teachers recognize that this expectation is legitimate and try to appear to their pupils attractive and well-mannered and wise.

There are, then, some matters other than those subjects printed in the programme for which teachers feel responsible. A teacher educated by looking for some years into the faces of boys and girls expecting much of her has come to know that there is no limit to her responsibility. "I consider," says one high-school instructor, "that I am employed by the city of New York to teach these girls cleanliness, manners, and morals. If I have any time left after that, then I try to teach them mathematics."

There was a time in American history when parents gave instruction in manners and morals, or sent their children to private schools for it. We see that conditions are entirely different now. A large proportion of the pupils in the city schools, even in the high schools, come from a class raising themselves industrially and socially far above their parents. They are coming to standards of living of which their parents have had no experience. What the public school does not give them of sweetness and light they may not have. When they leave school education ends for them, and they go to work in surroundings which at least are not uplifting. And more than this is true. Through the children the parents get from the schools the strongest influence toward higher standards for themselves.

Evidently the functions of a fitting school grow larger as we consider them! But the briefest thought convinces us that no boy nor girl can be considered fit unless he or she has robust health. Are our high schools promoting this? Do our pupils have as good health at the end of their course as they had at the beginning? The boys seem to come out of the high school none the worse physically. But as the teacher watches her girls she is dismayed to see how many of them appear to lose in health steadily during the four years and to finish their course—or to drop out of it—with impaired health. Inevitably the teacher asks, "Is there anything that I can do about this?"

This is the question that I want to discuss: Is there anything that we as teachers can do to make our girls physically more fit? Some boys fail in health in school; many girls do not. But too large a proportion of high-school girls are stooping, flat-chested, anaemic, nervous to the verge of hysteria. Their mothers tell us that they are without appetite, irritable, and suffering, and that "their school is too hard for them." The mother believes that the school is entirely responsible for her daughter's condition; the teacher thinks the condition is mainly due to habits at home. Talk with the girl indicates, talk with the mother makes evident, that the daughter eats, sleeps, dresses, studies, just as she herself thinks best; and this unrestraint exists whether the

daughter comes from the tenements or from a luxurious home.

In many cases a girl's teacher has more effective influence over her than has anyone else. How can she use it for the girl's physical betterment? First of all she has to discover so far as she can, the reasons for the girl's frail health. Does the responsibility belong to the school course, that course upon which the girl's brother thrives? Is the girl mentally unequal to the same demands that the boy meets without difficulty?

Thus far in her school course she has not appeared less able. Up to the seventh or eighth school year the girls usually take higher rank than the boys—are more likely to "skip a grade." But about the eighth year in school a decided difference appears. Teachers in the grammar grades see the evidences of physical and nervous upset, understand conditions more or less fully, and try as far as they may to help the young woman through the trying months. At this time perhaps more than at any other in her life a girl needs the intelligent care of her mother. For the girl who has not such direction in her home it will probably come nowhere unless in the public school. How can it be given her there?

Her teacher ought to know definitely and in particular what physicians and educators and biologists have come to believe about the adolescent girl. Doctor Clarke's *Sex in Education* was, I think, the first published study of the relation between woman's physical constitution and her manner of education. The book aroused a storm of protest when it was published, but it opened a way along which many have followed, and it remains a most suggestive book for any teachers of girls. Doctor Clarke is confident that girls in the grammar and high schools appear different from boys because they are girls, "not undeveloped man but diverse;" because they are ruled by a law of being to which their brothers are not subject.

The public-school programme does not—in many respects cannot—take into consideration this periodic law which rules the life of the woman. For this reason the course of study upon which the boy thrives appears to injure the girl. The difference

between them is not mental but physical. Her need is not for a feminine course of study but for opportunity to take the general course in her own way.

A girl's "breaking down from over study" usually comes during her later high-school years or after graduation. But the cause lies earlier, during the last of the grammar-school course; then comes the time of puberty for the girl; then she should be maturing that organism which in the eyes of Mother Nature is the most important element of her being; in fact, the reason for her being at all. To perfect this organism the woman needs all her vital and nervous force. If by mental or physical overwork her sexual perfecting is hindered she is physically stunted for life; she may become a scholar or an athlete but she will have no later chance to become a perfect woman. Just as the boy overworked in the mine before he gets his growth will always be an undersized man to whom no subsequent easy conditions can give his proper stature, so the child of fourteen may lessen the health and usefulness of her whole life. The average school girl in this country does not overwork her muscles but often she is kept under continual nervous strain to meet the requirements of getting into the high school or of keeping her position there. The brain takes all the nourishment her blood can furnish; the result is irregularity of function, suffering, ill-health, nervous collapse.

These ideas are not unsupported theories. It seems impossible that a teacher can read the opinions of authorities in gynecology, biology, and education and see how, coming by entirely different routes, they have arrived at identical conclusions, without being impressed that they have discovered a truth which is literally vital.

The best discussion of the subject which I have found is the president's address of Doctor George J. Englemann given before the American Gynecological Society. Would that it might be read in full by all teachers of girls! In it he says:

Adolescence is the most important period of a woman's life, the period during which the foundations of future health are laid. . . . It is in this period of school, the beginning of social life, the period of learning in trades, that the nervous energies of the female are most fully engaged and her

activity is concentrated on the brain, to the detriment of other functions, above all the developing sexual function, the central and most important and at that time the most easily disturbed. . . . The functional health of the American girl, the coming mother of American men, is far from what it should be by right of inheritance and surroundings. This fact we must recognize, we must face; upon physicians and *educators* devolves the duty of study and correction of the evil.

Almost invariably the percentage of suffering is greater in the more exacting work or study of the advanced classes than it was before in the greater years of freedom; yet we find that from 65 to 70 per cent. enter the higher institutions of learning—normal school and college—and business, with menstrual suffering of some kind and as a rule this suffering increases in the mental and physical occupations here considered, with some few exceptions and these are educational institutions where marked attention is given to physical training.

In school where the opportunity is given of observing the healthy in numbers certain phases of physiological import have been investigated, such as growth, height, weight, muscle-force, eyesight, hearing; but this one all-important function which is more intimately linked with the mental, moral, and physical well-being of the girl has been a *noli me tangere*—and in a measure rightly so; yet it is a course based upon a false modesty, a modesty ill-timed and detrimental, which opposes proper scientific investigation so essential as a foundation for the guidance of educational efforts, for the correction of errors already committed.

I quote at such length from Doctor Englemann on account of his reputation as a gynecologist and because the monograph is rather difficult to obtain.

President G. Stanley Hall, indefatigable student of educational problems, has arrived through his study of the customs of primitive and savage races, of the investigations of physicians in many lands, and of the observations of teachers, at conclusions identical with Doctor Englemann's. In *Adolescence* he devotes a chapter to "Periodicity," in which he says that lack of attention at the time of puberty,

often before the danger is realized, condemns girls to a life of semi-invalidism that might have been avoided by a little more care and wisdom at the critical time when these functions were being first established and regulated.

In the dim depths of her soul the girl vaguely feels how paramount this function is, especially in its initial stage of incipiency, at least for her good looks, spirits, and ease of daily duties, but at the same time she infers from the observation of others and perhaps from the very paucity of information

given her that the less concession made to this instinctive sense of its importance or to her feelings or her sense of waning vigor, the better. The change in her own psychic state naturally suggests that the periods are all-conditioning, but the sentiment of her environment is to ignore them as unimportant, if not shameful.

Some plain and simple statement of the significance and dangers of these periods should be an essential part of the educational equipment of every girl on or before reaching this age. . . . Ophthalmology has vastly widened its scope in recent years by entering the school and doing a great preventive work for the young. Gynecology should profit by this example.

Professor John Tyler's recent book, *Growth and Education*, discusses the different epochs of development in school children; he too bears testimony that

until the menses are thoroughly established and occur with regularity the girl should have almost complete rest whenever they occur. . . . The critical period in a girl's life is evidently between the ages of ten and fifteen, earlier than most of us think. The time to begin to take precautions is several years earlier, at seven or eight. Most of our care and thought goes to "locking the barn door after the horse has been stolen."

From the study of all the authorities available a teacher must conclude that woman's life for about thirty years is made up of a succession of physical waves. Why these waves are of just the same length as the phases of the moon we are not certain; nature has many rhythms which are inexplicable but sure. During each wave of woman-life there is a period of lessened vitality, of increased nervous sensitiveness and depression when the woman should be free from demands on muscles and nerves. This is true in some degree so long as she is ruled by the periodic law, but it is especially important at the period of puberty when regularity of function can be established.

Without question it belongs to the mother to see that the girl goes through these months rightly. But if for any reason the mother does not meet the demand, what can the teacher do? And first, when can she do anything? She is fortunate if she can find time for individual talks with her pupils. The observant teacher sees when a girl is ill and suffering, and sends her home, probably protesting and in tears. When she returns there is an opportunity to explain to her what her pains of mind and

body mean. But first of all there should be every year in a high school talks on hygiene for the girls of the entering class. We can always find time some way for the things which we care most to do. Much may be accomplished in three or four recitation periods during the girl's first high-school year; oftentimes this will be all that a girl gets, during the whole four or five years, of any instruction in the care of her health. Usually the girls can have this instruction while the boys are at drill or manual training. In the fortunate schools where the girls have gymnastic work by themselves opportunity is provided in that way.

When the suitable time has come, *how* shall the teacher approach the delicate subject? In the first place she can remind her pupils how tremendously worth while it is to be well. The present vogue of the athletic girl helps here. An ideal way of introducing the matter of sex differentiation is through plant and animal life. A high-school principal planning for these talks will think first of his teacher of botany and biology as the natural one to prepare such a course on account of the obvious analogies between flowers and the "human plant." Discussion of the processes of reproduction, except so far as they come in all study of plant life, is unadvisable but something of the meaning of maternity should be made clear. Suggestive analogies to a woman's development may be found in insect life. Professor Tyler often compares this crisis to the metamorphosis of a butterfly. There is also to my mind something that suggests the growth of a queen bee. It is the belief of many students of the life of bees that the queen is a female that develops normally, while the worker is stunted in her sex organs by limited food and cell accommodations at her time of growth. Any school girl sees that the estate of a queen is preferable to that of a slave.

These talks for the girls do not necessarily come from a teacher of natural science if there is in the school another teacher more devoted to the welfare of the girls, more resourceful in directing them. A teacher in any department can bring the subject before the young women in such a way that it will receive the respect that is its due; will be treated with its proper reservations, yet discussed by both sides so fully that the pupils

may know the importance of taking care of themselves and how to do it. The main hope is in enlisting the girl herself. In a great proportion of cases the girl does in all things as she chooses. If she does not take care because she is convinced that it is worth while, the chances are that she will not take care at all. Somehow she should be led to believe that if she over-studies at the time when the menses ought to appear—and we are told now that the time in the month for the greatest care is two days before that appearance—or overworks physically, or takes violent muscular exercise, such as tennis or dancing, or is chilled, or sits in wet clothing, she runs a great risk of lessening permanently her physical fitness for the enjoyment of life. She must decide to take two days out of school every month and make the most of the preceding Saturday and Sunday. A teacher can very easily adjust matters so that a girl can keep in good standing in her class nevertheless. How many girls do the last year of college preparation suffering so severely for at least two days every month that the work for those two days really amounts to nothing!

In cases where the girl for some reason is not maturing rightly it might be better for her to leave school entirely for the rest of the school year provided that her vacation be directed so that it accomplish the object for which it is given. It often occurs, however, that she goes home to be coddled as "delicate," to be allowed to spend a good part of the morning in bed, to eat anything her morbid appetite craves, to waste hours over the register reading unwholesome novels, to spend her evenings at dances or worse than useless entertainments in badly ventilated rooms, since "she is so blue she needs something to cheer her up." She would be much better off having school under a judicious teacher, regular hours, healthy occupation for her mind, plenty of outdoor air, and sleep. The value of staying out of school for a girl depends entirely on the mother with whom she stays, and a teacher must take into consideration this fact before she can conscientiously recommend a vacation. Possibly a physician ought to look into that element of the case also.

Even after a year or two of lack of care I have known a girl

to be restored to health again by faithful observance of her days of rest, but it is not safe to depend too much on the possibility of recuperation.

No wise teacher will let pass the opportunity afforded by these talks without giving further suggestions as to the habits of the girls. She will present the value of proper, sufficient, regular meals; of the necessity of regular and complete elimination of waste from the system; of sufficient and comfortable clothing; of plenty of pure air, indoors and out, night and day; of the harm done by unsuitable amusements; of the proper manner of study so that every hour spent with books may accomplish its maximum result; and of proper care of the eyes.

While it may be that most of the girls will disregard most of the suggestions, a little benefit will come to some of them, a widening circle of benefit in coming years, it may be.

As more intimate relations develop from these talks together, as more intimate relations will develop if they are given by the right teacher in the right way, it becomes possible to discuss the influence of foolish books on the mind, even to speak of matters of deportment, such as behavior on the street or in other public places. Are these things "not the teacher's business"? The girls do not suggest that, if they admire the teacher's womanliness and really desire to be like her. And the teacher who is missing motherhood for herself may well be grateful if she gains one of its privileges and becomes counselor to her girls.

But I do not purpose to discuss this matter of the education of our girls from the standpoint of sentiment but chiefly from an industrial point of view. Most of the girls in the city high schools are going out after four years or less to work by the day, six days a week, four weeks a month. Our American-born girls have left domestic work, which has a certain flexibility which makes an easy day possible for a woman when she needs it, and are working side by side with men in an inflexible industrial system which will go on every day, with the workers or over them. Employers of woman's labor know, in a general way at least, that they lose a great deal of time that they have paid for

because their employees are not able every day to do a day's work. Is it fair for the schools to send out women who are trained as typewriters and bookkeepers but who are physically unfit to meet the demands of business life? And they are still less fit for regular work which keeps them standing.

Is all this unfitness and suffering unavoidable? I believe not, if only each girl during the last of her grammar-school course and in the high school does her work according to her "rhythmic law;" if she takes her days of rest while she is developing as a woman and while she is in the comparative freedom of school life where such a rest is entirely compatible with satisfactory work.

I have by no means forgotten the pressure which lies all the time upon the public schools—how many things "must" be done, how every year makes new demands upon instructors. The teachers themselves are competent to decide which things are best worth doing.

## PEDAGOGICAL LITERATURE IN ENGLAND

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English people are often reproached for indifference towards education, and the reproach is largely merited by the masters of the people. But it is not today merited by certain influential sections. The commercial world for twenty years or more has been vigorously pushing forward technical education; recently physicians, aroused by the physical deterioration of our city populations, have petitioned the Board of Education to take steps to counteract this evil through the schools; and, above all, politicians, Liberal and Conservative, have become sensible of the fact that in order to maintain its prestige as a nation England must reform its educational system from the infant school up to the university.

Agitation in these sections of the community has already brought forth a considerable quantity of books, very few of which, however, have permanent value. Ferment is also spreading inside the schools, the germs of which have not infrequently been carried to us from foreign lands. American books are read by English teachers, and would be more widely read if they cost less. In order that Dr. John Dewey's ideas might become better known, Professor Findlay of Manchester University lately edited (with permission) a small collection of his educational essays, which is published at 25 cents.<sup>1</sup> Herbartianism has now found a few ardent disciples and critics; and a controversy about Herbart's theory of education is arousing reflection on the subject of educational principles generally among teachers in secondary schools.

Under these four headings, viz., state and school organization of education, hygiene and physical training, reformed

<sup>1</sup> *The School and the Child*, Being Selections from the Educational Essays of John Dewey; Blackie & Son.

methods, and theory of education, we may group elastically nearly all the books issued during the last five years or so. There is no work of first rank; very few, we think, of second or third rank; but taken as a whole they show a good deal of hacking and hewing of old growths and planting for new.

First in order of importance for a student of English educational systems are the Blue Books issued by the Board of Education at Whitehall:<sup>2</sup> Reports, drawn up by various inspectors and specially engaged experts, of work in elementary schools, secondary schools, training colleges, and universities; also Codes and Regulations for all educational institutions wholly or partially supported by the state. Usually these volumes and pamphlets are dry reading to outsiders; but now and again, M. L. Morant, the permanent Secretary to the Board of Education, inserts an illuminating little preface; his *Suggestions to Teachers in Elementary Schools*, 1905, practically a proclamation that (to quote a phrase of Pestalozzi) the educational wagon is to be turned round and driven on a new track, forms probably the best brief handbook on pedagogical method for young children extant. The new Regulations for Training Colleges, coming into force in August, 1907, have spread consternation among the sectarian institutions, by decreeing "that in no circumstances may the application of a candidate be rejected on the ground of religious faith." This is not a *step* forward; it is a *leap*, whether into the dark or into the light. The Office of Special Enquiries and Reports is continuing the valuable series of Special Reports formerly edited by Professor M. E. Sadler. Recent additions consist of Vol. XV, *The Teaching of Domestic Science in the United States*, by Miss A. Ravenhill; Vol. XVI, *Domestic Science in Belgium, Sweden, Norway, Denmark, Switzerland, and France*; Vol. XVII, *Schools Public and Private in the North of Europe*. This office is also issuing now a series of brief Educational Pamphlets, in the first numbers of which an important aspect of secondary education, "The Modern Side

<sup>2</sup> Publishers, Wyman & Co., Fetter Lane, London, W. C. Books issued by the Board of Education can be obtained unbound at a low price.

of Public Schools," is being discussed. [The modern side at Harrow, at Eton, etc., practically corresponds to the *Realgymnasium* in Germany].

Another direction of school organization engaging the attention of our highest authorities is that of the local supply and local control of educational institutions. Professor M. E. Sadler of Manchester University, Professor Adams of London University, and others, during recent years have been asked to investigate the whole series of the educational institutions, primary, secondary, and higher, of certain borough and county authorities with a view to render the supply in their districts adequate in every grade, and to establish the grades on a well-correlated system. In a report of 1906 the Board of Education stated that "more than fifty reports of varying scope, length, and elaboration, dealing with higher, secondary, and elementary education, and prepared and published since the beginning of 1903, have come within the notice of the Board." Of these reports, eight are the work of Professor M. E. Sadler, and two of Professor J. Adams, names that are a guarantee of the broad standpoint from which the investigations and plans for future extension are being treated.

Together with reports, etc., on the present state of education in England issued by educational authorities, we may class two books of independent origin. Graham Balfour's *Educational Systems of Great Britain and Ireland* (1903) is a standard work, replete with carefully prepared statistics; and next in order may be mentioned a collection of essays by various educationists on *Education in the Nineteenth Century*,<sup>3</sup> which contains a paper by Professor Sadler on "National Educational and Social Ideals," a philosophical contribution which in thought and language sets forth an inspiring vista of educational possibilities.

Turning now to the books resulting from efforts to improve the bodily health of the people, we find many new school textbooks on hygiene and physiology, textbooks frequently written by physicians. These include Readers for class use, to be made

<sup>3</sup> Published by the Cambridge University Press.

use of by pupils from seven years of age up. Physicians as yet know little about the mental development of children, hence these books of "lessons" on cleanliness, temperance, food, etc., contain matter frequently quite unsuitable for the age contemplated.

Of more real worth for teachers is the *Health of the School Child*,<sup>4</sup> a small volume by Dr. Leslie Mackenzie, chief medical instructor of Edinburgh. It is written primarily for medical inspectors of schools, and contains chapters on such subjects as "The Normal Growth of Children and School Doctors in Germany." Dr. Mackenzie regards regular medical inspection of all children in the public schools as a necessity. To these we may add *The Children of the Nation: How Their Health and Vigour Should Be Promoted by the State*, largely a plea for the school feeding of children, by Sir J. E. Gorst, late parliamentary secretary to the Board of Education, and *School Buildings*<sup>5</sup> by Felix Clay, an admirably full and careful description of schools of all types—technical, secondary, etc.—illustrated by numerous pictures and plans.

Passing to our third group, books bearing directly on curricula and methods, we find that of late production has surged highest around "the religious question;" shall religious faith and doctrine be taught, or only the Bible, and that in the form of a collection of books which are of the highest religious, historical, and literary importance. A preponderating opinion in favor of the latter proposition is spreading, not only among the laity, but also among the clergy, especially among those known as High Church or Anglican. The clergy and ministers who hold this view turn to the family and to the Sunday school for support in the teaching of doctrine, and hence an organized movement is spreading for reform in Sunday-school methods. Here again few of the books will win more than a temporary vogue. The soundest, as far as my observation extends, are: *Reform in Sunday-School Teaching*,<sup>6</sup> a criticism of the International Sunday-

<sup>4</sup> Published by Methuen & Co.

<sup>5</sup> Published by Batsford & Co.

<sup>6</sup> Clarke & Co.

School Lessons, with suggestions for amended courses, by Professor A. S. Peake of Manchester University; and *Religious Education*,<sup>7</sup> an attempt to treat Sunday-school instruction from the point of view of modern psychology and ethics, by A. E. Garvie.

Cognate with the efforts of orthodox churchmen to reform the teaching of religious doctrine in the secondary school are those of the Moral Reform League, to organize definite teaching of morality both in day and Sunday schools. The leaders of the Moral Reform League are inclined like the physicians to rely too much on courses of detached lessons, hence they are bringing out a series of lesson-books, consisting for the most part of brief stories intended to inculcate certain definite moral conceptions. The editor of this series is Mr. F. J. Gould.<sup>8</sup>

A book bearing on the historical aspect of religion, of importance to the student, is Miss G. Dodge's *Primitive Christian Education*.<sup>9</sup> It is a product of considerable research, undertaken to prove that the early Christian church did not discourage secular learning.

Books emanating from the schools, from teachers and professors who are seeking to establish methods and organize instruction on scientific lines, are numerous. As a rule reforms take root first in the newer institutions, and hence we must look for reformers in "modern sides" of public schools, in the new universities, or new departments of the old universities, and in technical schools.

The teaching of modern languages by "natural" or "oral" methods is becoming everywhere popular, especially during the earlier stages. This movement owes much to Dr. Karl Breul of Cambridge, author of *The Teaching of Modern Foreign Language*,<sup>10</sup> a book which contains a good bibliography of the

<sup>7</sup> Sunday School Union, 1904.

<sup>8</sup> *The Children's Book of Moral Lessons*, by F. J. Gould; Watts & Co., 17 Johnson's Court, Flat St., London, W. C.

<sup>9</sup> Published by Clark & Co.

<sup>10</sup> The Cambridge University Press, 1906.

subject, to Professor Walter Rippmann,<sup>11</sup> and Professor Victor Spiers.<sup>12</sup>

In reformed methods of geography teaching Dr. H. J. Mackinder, director of the London School of Economic and Political Science, and Professor A. J. Herbertson, reader in Geography to the University of Oxford, are the chief leaders. The former is now bringing out four volumes of schoolbooks called *Elementary Studies in Geography*;<sup>13</sup> the latter is joint author with his wife of textbooks, and also of a series of "Descriptive Geographies,"<sup>14</sup> books composed mainly of selections from original sources.

In regard to mathematics the new technical and science schools are naturally impatient of studies of a purely abstract type. They want only such studies as are directly applicable for real ends, and such methods as bring results surely and rapidly. Hence teachers like Professor Henry Armstrong and Professor John Perry<sup>15</sup> have persistently advocated before the Educational Science Section of the British Association and before teachers' conferences for the advancement of science that in geometry the methods of Euclid be abandoned, and that the teaching of mathematics during the elementary stages be approximated to the teaching of elementary science, especially to the teaching of physics. Professor Armstrong's volume on *The Teaching of Scientific Method*<sup>16</sup> is a collection of twenty-four addresses and papers which "cover a period of about twenty years;" they are very unequal in merit. School textbooks professing to expound arithmetic or geometry on new experimental and inductive principles are numerous, but while adhering more closely to scientific method, they do not as a rule approach the mental attitude of young children. It is interesting to note

<sup>11</sup> Various textbooks for teaching French and German; published by Dent & Co.

<sup>12</sup> Various textbooks for teaching French; published by Whittaker & Co.

<sup>13</sup> Published by Nelson & Sons.

<sup>14</sup> Publishers, Adam & Charles Black.

<sup>15</sup> *Discussion on the Teaching of Mathematics*, edited by John Perry; Macmillan & Co., 1900.

<sup>16</sup> Published by Macmillan & Co.

that the more intelligent of these practical teachers are attacking the arithmetic required in technical classes by methods advocated in McClenan and Dewey's *Psychology of Number*, a book which apparently they have never seen. They tell us that the arithmetic usually taught in schools is almost valueless in the physics class, and hence their textbooks on elementary physics are largely filled with new exercises in Arithmetic.<sup>17</sup>

We should also note some collections of songs, which although not primarily intended for school purposes are destined to exert, I think, a greater and more beneficial influence on the development of both heart and aim than new ways of teaching languages or arithmetic. I refer to the introduction into the schools of ancient folk-songs. For a decade or more Mr. Cecil Sharpe, Professor Hadow, and others have gone far afield to the old folk in country villages and back lanes and have taken down from their lips songs which they received from generations before them; gradually a store has thus been won of priceless value, and young people learn and sing them with the simple pleasure in the musical rhythms and ringing choruses that their forefathers experienced. The melodies are retained in their ancient form; the words usually need modification. Our musical directors recommend that they should be sung in unison.<sup>18</sup>

When we turn to seek for books expounding the principles of mental development and the general theory of education we are obliged to confess to great poverty. I do not find a thoroughly strong book of purely English origin dated later than Professor John McCunn's *Making of Character*,<sup>19</sup> 1900. This is concise, comprehensive, and alive to the bearing of the laws of heredity and evolution on the growth of character. Two recent volumes which are having some vogue, set out with an exposition of modern psychological principles, but fail

<sup>17</sup> See Earl's *Physical Measurement*, a textbook in elementary physics; published by Macmillan & Co.

<sup>18</sup> *English Folk-Songs for Schools*; collection edited by Cecil J. Sharpe, and Professor W. H. Hadow; publishers, Curwen & Sons.

<sup>19</sup> Cambridge Press.

to apply them consistently to class teaching, the methods recommended being frequently of the old mechanical, prescriptive kind; these are *Method in the Infant School*<sup>20</sup> by Dr. Gunn, and *Principles of Education*<sup>21</sup> by Professor Welton of Leeds University.

Two small volumes that show the direction to which our infant school wagon is being turned are *Child Life in Our Schools*<sup>22</sup> by Miss M. E. Brown and *School Gardening for Little Children*<sup>23</sup> by Miss L. R. Latter. Both come from head-mistresses of large infants' schools, and describe courses of work and experiments in teaching in large classes of young children inspired by the new spirit in education. Miss Latter's book will prove of much service to teachers who make gardening a central subject.

Of books that focus attention on the child or on psychological principles rather than on classroom method, Miss M. Macmillan's monographs, *Early Childhood*<sup>24</sup> and *Imagination in Education*<sup>25</sup> are exerting the widest influence. Gifted with keen insight and intense sympathy, Miss Macmillan is arousing and quickening many teachers and parents who have fallen into dead routine.

As already mentioned, the controversy about the doctrines of Herbart is another breeze stirring stagnant waters. The teacher who lately said to me when visiting her so-called kindergarten class, "we are not Froebelians, we are Herbartians here," had at least found some ground upon which to build a scholastic faith. The most ardent devotee, not to say fanatic, of Herbartianism is Mr. F. H. Hayward, author of *The Secret of Herbart*,<sup>26</sup> *The Critics of Herbartianism*,<sup>27</sup> and *The Meaning of Education as Interpreted by Herbart*.<sup>28</sup> Mr. Hayward is doing a good work. In England hitherto it is for the most part only the shell and rind of Herbart's doctrine, the law of correlation and the formal steps that have been studied; Mr. Hayward

<sup>20</sup> Nelson & Son, 1904.

<sup>22</sup> Swan, Sonnenschein & Co.

<sup>21</sup> Clive & Co., 1907.

<sup>23</sup> Swan, Sonnenschein & Co.

<sup>22</sup> George Philip & Son, 1906.

<sup>24</sup> Ralph Holland & Co.

<sup>23</sup> Swan, Sonnenschein & Co., 1906.

places first emphasis on the spirit and aim of his theory, his endeavor to organize the whole of instruction for moral ends. Unfortunately the real value of his exposition is obscured by his persistent polemical attitude; he writes as if he were always spoiling for a fight. His chief adversary has been Professor A. Darroch<sup>27</sup> of Edinburgh University. Professor Darroch upholds the theory of self-activity and self-realization as inconsistent with the "instruction" and externally stimulated activity advocated by Herbart and his disciple Hayward.

Happily a mediator has appeared. I say *happily* because our limited group of thinkers about educational principles were being rapidly enrolled, *nolens volens*, into two camps: viz., Froebelians, or self-activity, and Herbartians, or "education by instruction," advocates. The reconciler is Dr. John Davidson, a Scotch schoolmaster, whose recent volume, *A New Interpretation of Herbart's Psychology and Educational Theory through the Philosophy of Leibnitz*,<sup>28</sup> will prove of interest and value to a wider circle than those concerned with its particular problem. Dr. Davidson takes, so it appears to me, a thoroughly philosophical view of the situation. "Herbartian interest," he writes, "is as much a self-realization as anything can be; the question is which term is the better working concept." And again: "Instead of being at variance with, or contradictory of, the category of self-activity, they (Herbart's concepts) indicate the only way in which the self can find its highest and best realization."

Of these three writers Mr. Davidson is distinctly the more thoughtful, lucid, and scholarly. His views of the psychological foundations of mental discipline and development appear to be in harmony with those of the most recent "school" of philosophical writers, the school known as "Pragmatists" or "Humanists," connected in England with the name of Professor Schiller<sup>29</sup>

<sup>27</sup> *Herbart and the Herbartian Theory of Education; The Children, Some Educational Problems*; Longmans & Co.

<sup>28</sup> Blackwood.

<sup>29</sup> Author of *Axioms and Postulates*; *The Riddles of the Sphinx*; and *Humanism*.

of Oxford, and in America with that of Dr. John Dewey and of Professor William James. "If interest," writes Professor Schiller, "is to be tabooed, the whole theory of thought becomes a mere mass of useless machinery; for it sustains and guides the movement of our thought. It effects the necessary selection among the objects of our attention, accepting what is consonant and rejecting what is discrepant with our aim in thinking." And again: "The stream of Truth which waters the fertile field of conduct has its sources in the remote and lonely upland *inter apices philosophiae*. . . . Here lie our water-sheds; thither lead the passes to the realms unknown; hence past our ways, and here it is that we must draw the frontier lines of right and wrong."<sup>30</sup>

Both Froebel and Herbart climbed these philosophical heights, and both obtained visions of the same truths, but from different sides. Dr. Davidson has sought to ascend the heights and get both visions, and has then endeavored to distinguish above them the water parting, which, while apparently separating them, is in reality their source. He is, we may confidently hope, a precursor of many great thinkers, who, having both strength and leisure to climb to the "lonely uplands," will afterward descend to the lowland plains where teachers harrassed by daily practical difficulties, become blinded by dust sometimes of their own raising, and lose the power to see clearly beyond the radius of their daily tasks.

With you in America the practice has grown common for the greatest psychologists and philosophical thinkers—Dr. John Dewey, Professor W. James, and others—to quit the heights now and again for the mental confusion of teachers' conferences, and there to enlighten and guide the thinking of the common-school assistant. For various reasons this has not yet become a practice in England, but the writings of Dr. Schiller and of others among the younger philosophers are so closely related intellectually and sympathetically with the new spirit in education that it will not be long, we may hope, before the two ranges

<sup>30</sup> F. C. S. Schiller, *Humanism*, p. 36; Macmillan (1903).

of thought, philosophy and education, will make definite contact. Then when the bold and experienced Alpine climbers give their support to teachers seeking a path upward from the schoolroom, we shall win a firmer foothold, and find more solid foundations for the great system of public instruction which is now in the process of organization.

## EDITORIAL NOTES

The reports of college and university presidents contain much which is of interest chiefly to their respective institutions; but they all devote more or

*EDUCATIONAL  
PROBLEMS AS SEEN  
BY UNIVERSITY  
PRESIDENTS*

less attention to the treatment of general educational problems which are of interest to teachers in secondary schools and all students of education.

The struggle between the liberal and professional work is still going on. This year the Presidents of Yale and Cornell and the Acting President of

*THE COLLEGE  
COURSE* the Massachusetts Institute of Technology approach the subject from different angles. President Hadley discusses the

reason why the Sheffield Scientific School has nearly doubled its members within seven years, while the Academic Department has remained nearly stationary in size. The reason for this does not seem to lie in the fact that Sheffield affords work in science and the Academic Department in the humanities; for the academic student can now elect about as much work in science as the Sheffield student, while the Sheffield student has to take more work in the humanities than is required in many colleges of Arts. The reason seems to lie rather, President Hadley argues, in the fact that Sheffield has a three-year course. Social and traditional arguments would make it very difficult to reduce the academic course to three years but President Hadley favors the introduction of more professional work in law, medicine, and theology into the college course. At Yale the student may now take professional work for about one year of his course. President Hadley would make it possible for the student to begin work in preparation for his profession after the close of the sophomore year. President Schurman, pointing out the threefold function of the Arts course (1) for the few who later go to professional schools, (2) for the professional training of teachers in the subjects taught in the college course, (3) as a preparation for the life of business, journalism, public service, suggests that it is desirable to have definite professional advice for the organization of the work of the three groups of students. This means practically that the work of the last two years should point more definitely than now toward the real work of the student's career. The gain in seriousness and interest is not merely a matter of intellectual advantage; it is likewise a moral question.

While these university presidents are discussing methods of making the college course more serious and fruitful it is interesting to find in the report of Acting President Noyes of the Massachusetts Institute of Technology the proposal that by the side of the present four-year course there be organized a five-year course. This course would give the first three years to

general science training, including work in the humanities, in the natural sciences, and in the fundamental physical and chemical sciences. The object would be to give the student who can afford the additional year a broader training before entering upon the last two years of more technical engineering courses. The technological school feels the need of a broader training to meet the larger requirements of present life; the college, which was in the first place a professional school for the training of ministers and has now in so many instances lost in earnestness as it has gained breadth, is seeking closer relation to the various lines of professional work.

Harvard has announced the organization of courses in preparation for business. These are to be treated analogously to courses in law, medicine,

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FOR  
BUSINESS

and theology, inasmuch as they are to be made graduate work. The president of Tufts College recommends also the

establishment of work along this line, although he believes it may more desirably be made a part of the undergraduate course. He thinks it unwise to defer entrance upon active business so long as would be made necessary by a graduate course, claiming that the business man needs more additional training in the actual processes of business than the lawyer needs in practice. It is perhaps fortunate that both these two theories as to the best location of the work in preparation for business should receive actual trial. It may very likely prove that there is room for both. In any case the general idea of professional training for business has, we believe, a much larger value than that of fitting individuals to do their work more efficiently, however important this may be. The larger value is that of supplying a professional standard for business success other than the merely pecuniary standard. There is no reason why the merchant, the manager of a railroad, or the manufacturer should not feel the same intellectual interest in his complex problems which is felt by the lawyer in his. And there is no reason why there should not be as definite recognition for the man who meets these problems successfully, quite independent of the pecuniary reward, as there now is for the successful physician or capable architect. President Eliot has pointed out during the year, in public addresses, that our present method of paying enormous salaries for our captains of industry has been by no means an unqualified success. It has not resulted in the best type of management. Those who believe in professional standards for teachers, lawyers, ministers, will welcome the introduction of an intellectual standard for business success.

By a recent act of Congress and order of the President positions in the consular service will now be upon a basis of training and efficiency rather than

CONSULAR  
SERVICE

upon political favoritism. Several universities are planning to meet the demand for training for this service. Yale and

Columbia have been considering a joint arrangement; George Washington University is preparing plans. The University of Chicago has

issued a circular of courses designed to meet the government requirements. High-school principals may well bring this to the notice of boys who are considering their future occupations.

Several of the presidents consider more or less fully the problem of making teaching more vital and serious. President Butler of Columbia *METHODS OF TEACHING* remarks that less stress is now laid upon differences of opinion as to the relative value and importance of the different subjects, and more on the effective presentation to students of the subject-matter in any given part of the field of knowledge. Referring to the abandonment of the old slavish recitation method, and noting that the lecture method when pursued exclusively is about as bad, he calls attention to the advantages of the laboratory method which has become established in the natural sciences and is probably capable in its general conception of extension into the other subjects. The three advantages of this method are the contact with concrete facts, its adaptability to individual differences among students, and the close personal association which it promotes between teacher and student. The best teachers of history and literature have already come to use certain aspects of the method, but there is undoubtedly much more that might be done to secure these same results in other subjects than the natural sciences. For example, if the teaching of history should have its own room with its tables for work, its sources, its regular period during which the instructor would go from student to student as he does in the chemical laboratory, would not the study be far more effective?

During the year from a number of sources the query has been raised as to whether our present college course for women is the best that can be made. Undoubtedly at the outset of higher education for *THE COLLEGE COURSE FOR WOMEN* women it was necessary to make the courses essentially the same in the women's colleges as in those for men. In the coeducational colleges there has been a great difference in the prevailing election of courses. Courses in political economy and physical sciences are taken more largely by men, courses in literature and language by women. But so far it has seemed unwise to raise the question whether there might not properly be more fundamental difference in the character of work. Many parents of girls in high schools, we believe, question very seriously whether the whole present organization of work, involving the desire on the part of the girl to keep up with the girls who are in the four-year course for college, is not making a strain upon the girl's system out of proportion to the value of the results reached. And the college course raises many more inquiries. On these two points President Seelye of Smith College comments. The excessive requirements "induce hurried and superficial work in preparation; they protract unduly the period of pupilage; and they have made a higher education more expensive and thereby less accessible, except to the wealthier classes who do not always possess the greatest intellectual

ability, and are more likely to become intellectual degenerates. As most of the ablest men come from the poorer classes, it would be both a public and a private calamity, if it should become harder for poor boys and girls of ability to gain the mental culture they desire. It would be a still more grievous loss if, by postponing the time of graduation, family life should be impaired. The longer marriage is delayed, the less likely men are to marry. A college education should not contribute to the modern tendency to celibacy." The effects on scholarship are even more detrimental than the effects upon economic and social interests. And with reference to the special problem of the education of women the report makes the following significant suggestion:

"The colleges for women, thus far, have been constrained by the desire to demonstrate the capacity of women for a collegiate education to adopt substantially the same requirements for admission as the colleges for men. That demonstration has now been made. For a quarter of a century it has been clearly shown that women can meet as successfully and profitably as men do the highest tests of scholarship. No concessions have been asked to enable them to secure a truly liberal culture on account of their intellectual inferiority. The colleges for women are now in a position to act with greater independence; and they can adopt such regulations as may seem best to secure the mental culture which the college represents, without implying the incompetency of women for a college education. It would seem, therefore, an opportune time for them to give a thorough revision of college requirements, and to determine what changes can be made to liberalize and to improve the quality of the education which these colleges aim to give."

J. H. T.

## BOOK REVIEWS

*Continuation Schools in England and Elsewhere: Their Place in the Educational System of an Industrial and Commercial State.* Edited by M. E. SADLER. Manchester: The University Press, 1907. Pp. 779. 8s. 6d. net.

At any time this book would be welcome, but the present interest in industrial education will give it an immediate place among the working books of a large number of people. It furnishes information in clearly evident form upon many questions which are being asked and discussed not only in school meetings and periodicals but also among manufacturers, business men, and trade-unionists.

A little over half the space is given to Great Britain (principally England), about fifty pages to the United States, and the remainder to Germany, Switzerland, Denmark, and France.

The book "is the outcome of an inquiry made by members (teachers and senior students) of the Department of Education in the University of Manchester." Some sections have been contributed by former students and by prominent workers in special fields. Dr. Sadler's democratic ways of working in association with others and his clear statements of acknowledgment give an added value to what he has brought together. Reports are too easily, either by exclusion or by absorption, individualistic and every aid to more collective methods makes for advance.

There is an introduction of thirty-four pages which states the purpose of the study clearly and outlines the various chapters so that the general reader will be able to select just what sections he cares to spend his time upon. The English situation is reviewed historically in four periods (1780-1833, 1833-48, 1848-70, 1870-1907) and then the "chief agencies for 'further education'" are taken up: Sunday schools, night schools, university extension, libraries, reading unions, etc. "Further agencies" include those relating to recreation, physical training, etc.

Chaps. ii. to xvi deal with special problems in Great Britain, excepting chap. x which summarizes labor laws relating to children and young persons in the United Kingdom, Germany, and Switzerland. Wales and Scotland receive considerable notice, but Ireland appears neither in the table of contents nor the index. In England the range of studies includes London, smaller cities of various sizes, and the rural districts.

To those who are not already acquainted with what is being done in the People's High School of Denmark and the Continuation Schools of Munich and Switzerland these sections will have the most significance, for probably it is in the direction of their work that American schools have most to learn from Europe. An excellent account is also given of that unique institution founded at Oxford, in part by Americans, for the higher education of workingmen—Ruskin Hall.

The three sections on the situation in the United States deal with "Even-

ing Schools in the United States," "The Trend towards Industrial Training in Continuation Schools in New England," and "The Limits of Compulsory Education in the United States." The last of these is largely taken from our commissioner's report. The second is a summary by Dr. Sadler giving much space to the deservedly well-known report of the Massachusetts Commission and an address by Professor Hanus before the National Association of Wool Manufacturers in February, 1907. This last indicates what recent material is included in the book. The first of the three chapters is decidedly inferior in value. The well-deserved adverse criticism upon our evening schools could have been stated in much less space with greater effectiveness. The writer does not get away from the schoolmaster's point of view and reiterates statements about enrolment, attendance, etc. The space gained by a reduction could have been given to a brief statement of the experiments in various sections of America, some of which have had a number of years of successful experience. While a few of these are named, as the Williamson Free School of Mechanical Trades and the Manhattan Trade School for Girls, I fear that the general impressions from reading these sections will be that we are even worse off outside New England than we really are.

The bibliography on American schools is limited to two publications although a mistake in arrangement would seem to show a larger number; those on French, German, and Danish schools are somewhat better and the English section is well provided for in five pages of references of much value to librarians and others seeking well-selected titles in this important field.

Among the subjects upon which material is found in the various chapters are child labor, compulsory education, courses of study, education of girls, the half-time question, parasitic trades, physical deterioration, scholarships, school savings, etc. There is throughout a fairness of treatment which will appeal to all concerned. One cannot but wish that the section on "Workingmen and Continuation Schools" could have received more thorough handling. An issue of especial concern in America at present receives very little help from the book. I refer to the question as to whether the new industrial schools shall be a part of our general school system or be conducted under separate commissions. The arguments for separate control are evident and the experience of many European experiments tends to justify the division, but the success of local control and a common administration of elementary and continuation schools in such a city as Munich may well delay decision in favor of control from above and a division of responsibility which may tend to accentuate class lines. The fact that some of our school administrators are not equal to the larger problem is not necessarily an argument in favor of a dual organization.

The evidence throughout the work tends to confirm the growing impression that evening schools are makeshifts and at best can be only a part of a system of continuation schools.

There is not space to enter into the many suggestive topics. Every student of secondary education in its more broadly democratic sense will be helped by this work, more than by any other that I am acquainted with, to see some of the inclusions that must be recognized in the development of American secondary schools.

This volume is number one of an educational series issued by the Uni-

versity of Manchester. If the entire series comes up to the standard of this beginning we shall have occasion to be indebted to Dr. Sadler as much in this case as we are already for the indispensable English Education Reports which he brought out.

FRANK A. MANNY

NEW YORK CITY

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*Classroom Management, Its Principles and Technique.* By WILLIAM CHANDLER BAGLEY, New York: Macmillan, 1897. Pp. 322.

The author of the *Educative Process* gives evidence in this book on school management of the careful psychological training and insight which characterized his earlier book. In fact the more thorough treatment of the psychological principles involved in the control of classroom activities appears to the reviewer to be the feature of the book which distinguishes it chiefly from other books on school management. This appears particularly in the three chapters devoted to the "Problem of Attention," in Part II, the three introductory chapters on "Routine and Habit," and the chapter on "Testing Results."

The accepted methods of classroom management are largely based on the results of experience, but a recognition of underlying principles, psychological and other, when such exist, makes for a permanence and stability of practice which may not attach to methods based solely on empirical considerations.

The book is divided into two parts. In addition to the three chapters named the remaining chapters of Part I are concerned with the more usual discussions of the daily programme, regularity of attendance, hygienic conditions in the classroom, order and discipline, and school penalties. A chapter on preserving hygienic conditions in the classroom should certainly be included in a textbook on classroom management, and with due regard to the limits of the book might properly be given even fuller discussion than is here given.

The discussion of the problem of attention in the first three chapters of Part II is perhaps the best presentation of the subject in its application to classroom activities available. Other chapters are concerned with the technique of class instruction, the Batavia system, and the testing of the results of school work.

The last chapter mentioned is one of the best in the book, and is discussed from a broad standpoint which is found in but one or two other textbooks. In regard to the results of spelling instruction, the following criticism is made in regard to Cornman's studies which showed the inadequacy of specific spelling instruction (p. 239).

"One may venture the opinion, however, that the meager results of the spelling exercises are due, not to the fact that spelling is given a specific place in the school programme as Dr. Cornman implies, but to inadequate methods of teaching spelling during that exercise. As a matter of fact, in no school exercise is the inadequate comprehension on the part of teachers of the simple principles of educational psychology more clearly to be seen. The average spelling lesson is ineffective because the average teacher fails to understand the implications of the law of habit-building. Words to be spelled effectively must be spelled automatically—that is, without "thinking" of the form of the word. To gain this end, however, the form must first be focalized and then the appropriate

adjustments must be repeated attentively until automatism results. The average spelling-lesson involves a certain amount of concentration upon the form, it also involves one or two repetitions. At this point, ordinarily, the whole matter ends. Very naturally the next time that the pupil meets the word in the course of written composition, where he is concentrating upon the content rather than the form, he misspells the word.

"The remedy for this condition lies in an adequate application of the law of habit-building."

The brief discussion of the problem of the examination, which concludes this chapter, is an excellent statement of the case.

The last three chapters of the book deal with some of the more personal relations of the teacher, relations to principal and superintendent, and to the "ethics of schoolcraft." There are four appendices dealing with outlines of school courses in classroom observation, "Pupil Government and the School City," the "Springfield Question" in arithmetic, and "Pupils' Written Work as An Index of Growth," with several plates showing progress in written work.

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*Eighteenth-Century Verse.* Selected and edited by MARGARET LYNN. New York: Macmillan, 1907. Pp. 484. \$1.10.

The volume having the above title is one worth while. The selections are well chosen, abundant, and are edited with sufficient notes. Besides the usual specimens from Dryden, Pope, Parnell, Swift, Thompson, Collins, Gray, Goldsmith, there are selections from Anne, Countess of Winchilsea, Philips ("The Splendid Shilling"), Ramsay, Dyer, Macpherson, Beattie, and the Scotch balladists. In all, thirty-seven writers are included with nearly one hundred of their poems. No writer who lived over into the nineteenth century is included. The page and type are clear but the binding of the volume is not solidly built. Secondary schools will find the book excellent for reference work or supplementary reading.

*Elementary English Composition.* By TULEY FRANCIS HUNTINGTON. New York: The Macmillan Co., 1907. Pp. xxii+357. \$0.50.

Mr. Tuley Francis Huntington's *Elementary English Composition* is a book written with a principle behind it. The author, in his very readable preface, informs us that his purpose is "to get close to the hearts of Tom and Alice—to the hearts of the boys and girls who are to use the book." Such a principle is certainly commendable, especially when we remember that most teachers of English composition insist that English composition is a matter for the heads of Tom and Alice. Tom and Alice have long insisted that their heads and tongues are perfectly satisfactory to themselves and to their companions, and that English composition as a formal exercise is a dead business—as far as their interest is concerned. Hence Mr. Huntington's principle—whether it works in his book or not—is pedagogically sound. Could we only get our boys and girls vitally and heartily interested in the matter of English composition, could we for a moment forget that black beast—the entrance requirements and its attendant terrors—we might get Tom

and Alice to sit at our feet in the blissful receptive mood which we so much desire. Hence, Mr. Huntington's theory is worth consideration.

To gain the heart of the pupil Mr. Huntington wisely, we believe, insists that the subjects for themes should be, as far as possible, "wholesomely objective" and that the materials for composition should be drawn from life and from nature—from the life and nature known to the golden period of adolescence, and not from the life and nature of mature reflection, philosophy, and science. And herein lies a cardinal defect of much teaching of English. President Eliot, so the story goes, once said that the best teachers are those who never grow old; in other words, the teacher who fails to read some books written for adolescents—such as *The Jungle Book* and *The Bar Sinister*, who fails to get the viewpoint of adolescents in books and life, is certainly growing old, and will not appeal to the hearts of Tom and Alice. Herein again Mr. Huntington is wise and discreet. He evidently has some of this youthful spirit, though he has taught much and read more. He has the feeling of sympathy for the youth who knows the golden world. Finally, the author, while he has a vision, is not unmindful of the fact that the business man, who in all probability no longer lives in the forest of Arden, fleeting the time carelessly as they did in the golden world, demands practical results. So the author of this textbook desires pupils to think that English composition work is worth their while, that it will lead to the larger requirements of the world of work, to more influence and to better associations. To meet these practical requirements Mr. Huntington lays emphasis on the bettering of class recitation talk and ordinary school language.

Such is Mr. Huntington's pleasing theory, and as far as we can judge he has kept his theory consistently clear throughout his book. It is a pleasing theory, and it should work in the classroom.

The book is designed for use in the highest grammar grade and in the lower high-school grades.

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## BOOKS RECEIVED

### EDUCATION

*Zukunftspädagogik: Berichte und Kritiken, Betrachtungen und Vorschläge.* Von WILHELM MÜNCH. Berlin: Georg Reimer, 1908. Pp. 373.

*Principles of Secondary Education.* A textbook. Vol. II, Of Processes of Instruction. New York: Macmillan, 1908. Pp. 200. \$1.

*The Demonstration Schools Record.* Contributions to the Study of Education by the Department of Education in the University of Manchester, No. 1. Edited by J. J. FINDLAY. Manchester: Manchester University Press, 1908. Pp. 126.

*Which College for the Boy?* By JOHN CORBIN. Boston: Houghton, Mifflin & Co., 1908. Pp. 274. Illustrated. \$1.50.

*Clark College Record.* Vol. III, No. 2, April, 1908. Clark College, Worcester, Mass. Pp. 63-115.

### ENGLISH

*The Complete Poetical Works of Edmund Spenser.* (Cambridge Edition.) Edited, with Notes and Glossary, by R. E. NEIL DODGE. Boston: Houghton, Mifflin & Co., 1908. Frontispiece. \$3.00 postpaid.

This volume contains all of Spenser's poetical works and is as well a model of book-making. It is beautifully printed in clear type on opaque paper so stitched as to open easily and "stay open." It is unobtrusively but sufficiently provided with all the apparatus in the way of biographical and critical introduction, notes, and glossary necessary to the intelligent enjoyment of the poems. *The Technic of English.* By OSCAR SCHLEIF. Published by the author, 1748 North Tenth St., Philadelphia, Pa. Pp. 45.

*English Composition.* By CHARLES LANE HANSON. Boston: Ginn & Co., 1908. Pp. 241. \$0.80.

### LATIN

*An Elementary Latin Course.* (The Students' Series of Latin Classics.) By FRANKLIN HAZEN POTTER. Boston: Benj. H. Sanborn & Co., 1908. Pp. 109-52. Illustrated.

### GERMAN

*Storm's Der Schimmelreiter.* Edited, with introduction, notes, and vocabulary, by J. MAGGILLIVRAY. Boston: Ginn & Co., 1908. Pp. 331. \$0.70.

*Goethe's Torquato Tasso.* Edited, with introduction, notes, and vocabulary, by JOHN FIRMAN COAR. Boston, Ginn & Co., 1908. Pp. 327.

### ROMANCE

*Studies in Victor Hugo's Dramatic Characters.* By JAMES D. BRUNER, with an Introduction by RICHARD GREEN MOULTON. Boston and London: Ginn & Co., 1908. Pp. 169. \$1.00.

### CIVICS

*Government by the People.* By ROBERT H. FULLER. New York: Macmillan, 1908. Pp. 261.

## MATHEMATICS

*High School Algebra, Advanced Course.* By H. E. SLAUGHT and N. J. LENNES. Boston: Allyn & Bacon, 1908. Pp. 194. \$0.75.

*Elementary Algebra.* By J. W. A. YOUNG and LAMBERT L. JACKSON. New York: D. Appleton & Co., 1908. Pp. 438.

*Preliminary Report and Second Report of a Committee on the Teaching of Arithmetic Presented to the Association of Mathematical Teachers in New England at the Spring Meetings Held in Boston 1906 and 1907.* Published in Boston, by the Association.

The topics treated in these reports are as follows: Ratio and Proportion, The Metric System, Multiplication in Reverse Order, Compound Interest, Checking for Accuracy, Concrete Problems in Multiplication, Round-Number Estimates, Proposed New Method of Rating Pupils' Work; Suggestions for Correlating Drawing, Arithmetic and Observational Geometry, Suggestions for Correlating Drawing and Arithmetic by Means of Graphs.

Copies of either the Preliminary Report or the Second Report may be obtained of the Treasurer, Welham B. Carpenter, Mechanic Arts High School, Boston, for 6 cents in stamps, postpaid.

## MUSIC

*The High School Song Book.* Compiled and arranged by EDWARD J. A. ZEINER. New York: Macmillan, 1908. Pp. 244. \$0.85.

## MISCELLANEOUS

*Get-Rich-Quick Wallingford.* A Cheerful Account of the Rise and Fall of an American Business Buccaneer. By GEORGE RANDOLPH CHESTER. Philadelphia: Henry Altemus Co., 1908. Pp. 448. Illustrated. \$1.50.

*Jacquette, a Sorority Girl.* By GRACE ETHELWYN CODY. New York: Duffield & Co., 1908. Pp. 300. Illustrated.

## CURRENT EDUCATIONAL LITERATURE IN THE PERIODICALS<sup>1</sup>

IRENE WARREN

Librarian—School of Education, The University of Chicago

ATKINSON, FRED W. Reading of the young people. *Lib. Journ.* 33:129-34. (Ap. '08.)

BALLIET, THOMAS M. The influence of present methods of graduate instruction on the teaching in secondary schools. *School R.* 16:217-25. (Ap. '08.)

BARDEEN, C. W. Why teaching repels men. *Educa. R.* 35:351-58. (Ap. '08.)

BENNETT, CHARLES A. Outline of a high-school course in metal-working. *Man. Train. Mag.* 9:335-39. (Ap. '08.)

BLOUNT, RALPH EARL. Pupils lost from ninth grade. *Educa. Bi-Mo.* 2:366-70. (Ap. '08.)

BOONE, CHESHIRE LOWTON. A course of study in manual training. Pt. 3. *Man. Train. Mag.* 9:324-28. (Ap. '08.)

(The) Carnegie foundation for the advancement of teaching and the state universities. *Pop. Sci. Mo.* 72:475-76. (Ap. '08.)

DODD, HELEN PETERS. Undistinguished authors: their use in a children's room. *Lib. Journ.* 33:138-41. (Ap. '08.)

DOZIER, C. P. History of the kindergarten movement in the U. S. *Educa. Bi-Mo.* 2:252-61. (Ap. '08.)

DRAPER, ANDREW S. From manual training to technical and trades schools. *Educa. R.* 35:401-11. (Ap. '08.)

Education in ugliness. *Out.* 88:856-57. (Ap. '08.)

GREENE, JAMES N. The training of the teacher. *Educa. R.* 35:373-80. (Ap. '08.)

HALL, G. STANLEY. Children's reading: as a factor in their education. *Lib. Journ.* 33:123-28. (Ap. '08.)

HANCOCK, HARRIS. The education of the colored race is the duty of the nation. *Pop. Sci. Mo.* 72:452-64. (My. '08.)

HARTOG, P. J. Teaching the mother tongue in France. *Educa. R.* 35:331-50. (Ap. '08.)

<sup>1</sup> Abbreviations.—Atlan., Atlantic Monthly; Educa. Bi-Mo., Educational Bi-monthly; Educa. R., Educational Review; Elem. Sch. T., Elementary School Teacher; Harper, Harper's Magazine; Lib. Journ., Library Journal; Man. Train. Mag., Manual Training Magazine; Out., Outlook; Pedagog. Sem., Pedagogical Seminary; Pop. Sci. Mo., Popular Science Monthly; Psycholog. Clin., Psychological Clinic; R. of R.'s, Review of Reviews; Sch. Sci. and Math., School Science and Mathematics; Teach. Coll. Rec., Teachers' College Record.

HENDERSON, W. D. The present status of high-school physics. *Sch. Sci. and Math.* 8:347-59. (My. '08.)

HOLLISTER, H. A. (The) programme of studies for high schools. *School R.* 16:252-57. (Ap. '08.)

HUBBARD, GEORGE D. College geography. *Educa. R.* 35:381-400. (Ap. '08.)

KING, IRVING. Professionalism and truth-seeking. *School R.* 16:241-51. (Ap. '08.)

MANNY, FRANK A. Some recent contributions to moral education. *School R.* 16:226-40. (Ap. '08.)

MATHEWS, CAROLINE. The growing tendency to overemphasize the children's side. *Lib. Journ.* 33:135-38. (Ap. '08.)

MEYERS, GEORGE W. A study in outline of the ideas for organizing and controlling the mathematical work in elementary schools. *Educa. Bi.-Mo.* 2:295-343. (Ap. '08.)

MOORE, HARRIS W. Some experiments in elementary manual training. *Man. Train. Mag.* 9:296-310. (Ap. '08.)

MORRISON, GILBERT B. The organization of manual training in the high-school. Pt. 4. *Man. Train. Mag.* 9:311-23. (Ap. '08.)

MURRAY, MICHAEL W. The study of printing. *Man. Train. Mag.* 9:329-34. (Ap. '08.)

PATTISON, ISABEL. (The) store problem—incidental number work. *Educa. Bi.-Mo.* 2:344-51. (Ap. '08.)

PECK, HARRY THURSTON. (The) simplification of language teaching. *Educa. R.* 35:325-30. (Ap. '08.)

SEAWELL, B. L. A symposium on the teaching of biology and nature-study in normal schools. *Sch. Sci. and Math.* 8:369-79. (My. '08.)

SISSON, EDWARD O. The high school's cure of souls. *Educa. R.* 35:359-72. (Ap. '08.)

SMITH, MARGARET KEIVER. Sixty-two days' training of a backward boy. *Psychol. Clin.* 2:29-47. (Ap. '08.)

TALBOT WINTHROP. Summer camps. *Psycholog. Clin.* 2:48-49. (Ap. '08.)

TAYLOR, GRAHAM. The effect of trade schools on the social interests of the people. *Man. Train. Mag.* 9:281-84. (Ap. '08.)

TEAR, DANIEL A. A theory of education. Pt. 2. The nature of education. *Educa. Bi.-Mo.* 2:373-87. (Ap. '08.)

WINGATE, GEORGE W. The public schools' athletic league. *Outing.* 52:165-75. (My. '08.)

YOUNG, WALTER H. Is modern language teaching a failure? *School R.* 16:258-64. (Ap. '08.)

